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STORY HOUR

College co-ed tries new teaching method

37, No. 33

MAY 18, 1955

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Sermons Unlimited

THREE SERMONS were preached in our church this morning. One I delivered—about using God's Word as a help in making our decisions. The other two were short sermons, not preached from the pulpit. But both were fully as important as mine.

"PASTOR, I HAVE to tell you what Debbie did," a young mother said to me before the service. If you had looked close, you would have seen that stars were dancing in her eyes. Her daughter is not yet three years old. As she fastened her choir robe she continued, "Last night Debbie knelt to say her prayers. I tucked the blanket around her afterward and said 'Jesus will watch over you tonight.' Then Debbie sat straight up in bed and looking up, said 'Hi, Jesus! Without another word she slipped unde the covers and went to sleep."

AFTER THE SERVICE a woman said t me, "My nephew wrote from Florid that he can get everything he needs fro the camp P.X. As I sat in church thi morning I looked at the altar hanging I know the letters on it are not P.X.— they are really the Greek Chi and Rh and they represent Christ. But he is als like a P.X. We can get everything w need from him. And I'm going to wri to my nephew and tell him so."

Three sermons . . . I had preached on from the pulpit, but the others came o of the lives of people themselves.

—R. L. HAMILTON

The LUTHERAN News Magazine of the United Lutheran Church in America

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COVER PICTURE. Experience with her Sunday school class at Resurrection Church, Detroit, led Wittenberg honor student Cynthia Graves to write and illustrate a book for children about a green apple whose seeds produced an orchard. Marty and Jean Maurice are attentive listeners.

THE CHURCH IN THE NEWS

China relaxes on missionaries

As U.S. and Red Chinese diplomats got ready to discuss ways of avoiding a hot war in the Formosa Strait, one urgent U.S. request was that 15 American airmen and 29 civilians be released from Chinese prisons.

The Chinese made a good-will gesture last week. They said the prisoners will be permitted to receive two gift packages monthly from their families in America. Packages will be flown to Hong Kong and delivered to the Communists at the Red China border. First packages go in May 15.

One of the civilian prisoners is a United Lutheran missionary, Paul J. Mackensen. He was arrested in Tsingtao 38 months ago. Until last Oct. 26 no word had come directly from him. On that date his parents in Baltimore received a letter saying that "I am well and sound of body, mind, and spirit." A second letter arrived in March, stating that "there has been no appreciable change since my first letter."

Chicago asks for priest's freedom

Thirty-five thousand Chicago parochial school pupils wrote to President Eisenhower asking that he demand the release of a Roman Catholic priest, the Rev. Harold W. Rigney, from a Chinese jail. The priest's mother, Mrs. Addie Rigney, made the first airplane trip of her life, coming to Washington to appeal to Illinois congressmen on behalf of her son.

Father Rigney has been imprisoned since 1951. A campaign for his release was promoted by Chicago's Back of the Yards Council, representing Chicago's south side where Father Rigney was raised.

Illinois legislators responded by intr ducing bills in Congress urging that t priest be freed. Senator Paul Doug said it is his "strong conviction that should not sit down in any conferen with the Chinese Communists until, as prior condition, they have released military persons and civilians whom th hold, including Father Rigney." The C cago *Sun-Times* cabled Chinese Prem Chou En-lai asking for "generous co sideration" of Father Rigney.

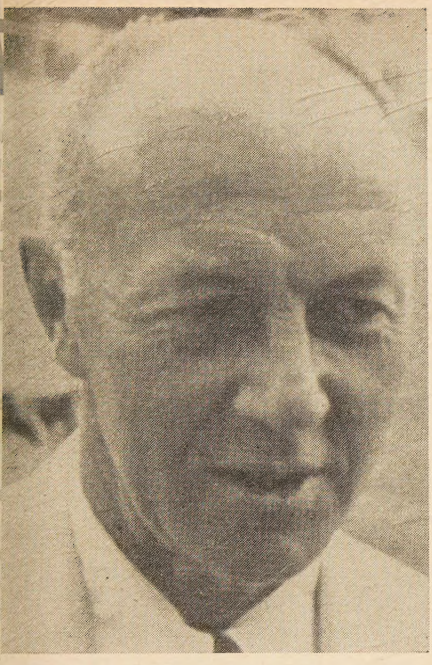
Twenty Roman Catholic missionar —none of them American—were s home from China by the Reds in rec weeks. Fifteen of the 29 American ci ians in Chinese jails are Roman Catho priests.

Nolde makes peace proposal

A way to promise Red China tha will some day have a seat in the Uni Nations was proposed this month by O. Frederick Nolde. UN members should be open to every nation, he sa This may require a change in the charter. Also it may be necessary have two Chinese governments—the R and the Nationalists—in the UN.

Dr. Nolde is director of the Comm sion of the Churches on Internatio Affairs. He spoke this month at United States Conference for the Wo Council of Churches.

Negotiation between the U.S. and China for a cease-fire in the Form Strait should begin promptly, Dr. No advised. He thought the U.S. co agree to the surrender of the Quer and Matsu islands to Red China si their nearness to the China mainl makes them the "natural possession the government there in power."



DR. O. FREDERICK NOLDE
Wants negotiation with China

JN should place "peace observers" in he Formosa area to watch for violations f the truce.

Recommendation on who shall govern Formosa, said Dr. Nolde, should be made y a nonpartisan agency, probably op-rating under the UN.

Conferences want Augustana-ULC talks

Augustana Lutherans at their confer-nce conventions this spring said they vant to look into the merger proposal nade to their church by the United Lu-heran Church. Ten of the 13 confer-nces, including 90 per cent of Augus-ana's 500,000 members, favored con-ideration of the ULC invitation.

One conference, Iowa, voted 50 to 31 or resuming negotiations with four Lu-heran denominations now planning to nerge. The Canada Conference said it vants a merger of Lutherans of Canada. The Superior Conference decided to make no recommendation on merger.

Action by the Augustana Church is expected in mid-June at a convention which will consider the ULC invitation to "enter into conversations looking toward organic union, with the proviso that such conversations shall be open to any and all American Lutheran church bodies which desire to participate therein."

Ask for Sunday closing

Furniture stores and automobile dealers in Illinois would prefer not to do business on Sunday, they informed the state legislature. "Sales people resent working on Sunday," said C. J. McCorkle of the Chicago Auto Trade Association. "The only thing that keeps dealers open is the competition. I think we do all the business that needs to be done in six days."

Until 18 months ago, said Norval P. Trimborn of the Chicago Retail Furniture Association, "only about 5 per cent of the city's furniture dealers were open on Sunday. Now about 30 per cent are open. It's spreading like prairie fire."

A bill pending in the legislature would require Sunday closing of most stores.

Most Colorado automobile salesrooms and lots will close on Sunday according to a bill enacted in April by the state legislature. In Washington, D. C., the Merchants and Manufacturers Association said they "would receive sympathetically" an act of Congress requiring Sunday closing.

Tryouts for the ministry

There may be many bright college graduates who are half-way interested in becoming ministers. The American Association of Theological Schools has a theory that some of them might decide to complete their training for the ministry if they spend one year in a seminary

before committing themselves definitely. The Rockefeller family is willing to risk $100,000 a year in testing the theory.

This month 47 young men were awarded scholarships for 1955-56. If they decide to continue theological study after the first year, they will pay their own way.

"No church has been attracting as much first-rate ability into its ministerial ranks as it could profitably use," said Dr. Nathan M. Pusey, president of the Association of Theological Schools (and president of Harvard University). He said the ministry might be "challenging and rewarding to many more first-rate college graduates than have, in recent generations, been inclined to give it serious thought."

A year of theological study won't be wasted, even if some of the scholarship winners decide to drop out of seminary next spring. "Regardless of what career they ultimately elect, their experience will contribute to the religious strength of the country," said Dr. Pusey.

Pray to avoid strikes

Deadlines for new contracts between the United Auto Workers and the biggest motor companies—Ford and General Motors—were coming close. There was talk of strikes if the companies refuse to guarantee an annual wage.

"The most important thing all of us can do is to pray for those who are so closely involved," said Bishop Richard S. Emrich of the Protestant Episcopal diocese of Michigan. To all congregations in the diocese the bishop sent a prayer. "Almighty God, the Father of all, who has bound together the lives of men in mutual dependence," said the prayer, "give wisdom to the negotiators in the present discussion between labor and management.

"Fill them with the love of country and the sober knowledge that their dec sions will influence many persons in th land. Give them the grace to see alwa the common good and the wisdom assess the immediate and enduring r sults of their decisions . . ."

PASTOR SELLS "NOT FOR SALE" SIGNS
"For Sale" signs were posted by whi residents in southeast Kansas City whe Negroes bought homes. The Rev. E. Sturgess put a "Not for Sale" sign on h house, and sold 150 signs to white fam ilies who indicated their willingness welcome Negroes to the neighborhood

French priest tells his story in U.S.

Paris was full of poor people in t years after the war, and politicians d bated ways of aiding them. But a mo est French priest, Abbe Pierre, decid on direct action.

In Paris slums he organized poor pe ple in a campaign to search rubbish ca for junk to be salvaged and sold to a the destitute. He helped poor famili build homes, gathered housing funds.

This month Abbe Pierre told Ameri-ans, from New York to San Francisco, bout his labor for the poor. In present-ay society, said Abbe Pierre, there are vo groups, "those with economic, po-ical, or cultural power, and those in eed of the most basic necessities of life. he group that has the power is not apable of feeling the needs of the other roup, even though it has technical nowledge and good will. The needy ave no power to rise and solve their roblems alone . . ."

A "communion of love" to enable ose with power to feel the needs of e poor is the only hope for relieving isery, said Abbe Pierre.

ulles explains policies to churchmen

"We are on the eve of achieving a very eat result—the unification of Western urope," U.S. Secretary of State John oster Dulles assured editors of Prot-tant papers. "That means the unifica-on of countries which in the past have currently been at war with each other over the centuries."

German rearmament, said Secretary Dulles, will be only "a minor by-product" of the effort "to draw together these countries of Europe, notably Germany and France." Their "age-old quarrels," he said "will, we think, be composed as they come together within the framework of a new Europe." Limitation and control of armament in the Western European Union "establishes a pattern" which may "have an influence far beyond the initial area where it will be applied."

The secretary said that in the Formosa area the U.S. is "trying in many ways to bring about acceptance of some sort of cease-fire situation where force will be renounced as an instrument for achieving national goals." Mr. Dulles addressed the Associated Church Press. Officers were (*see photo*) Secretary William B. Lipphard, President G. Elson Ruff, President-elect Robert J. Cadigan.

No women pastors in Sweden this year

Action on a bill in the Swedish parlia-

DULLES MEETS THE CHURCH PRESS
A United States of Europe is on the way

ment permitting women to be pastors of Lutheran churches was deferred until next year. The parliament debated the question a whole day, but decided to postpone a decision until a church convention in 1956 has a chance to express itself.

A pastor in Seglora urged his congregation to "pray to God to save us from women pastors." Bishop Bo Giertz of the diocese including Seglora said "it is not right for a pastor to encourage his congregation to pray to God for such a matter."

Ordination of women has been under discussion in Sweden since 1950. Archbishop Yngve Brilioth said the time has not come for women to be pastors. Women are ordained for the Lutheran ministry in Denmark and Germany.

There is a serious clergy shortage in Sweden. About 460 pastors must retire within the next three years, but only 286 students are now in training for the ministry. A speed-up in preparing pastors by shortening the period of study will be put in effect in the autumn. Forty students are expected to enroll in the abbreviated course.

Lutherans have churches in Ireland

Eighty years ago the only Lutheran church in Ireland was closed. The congregation in Dublin, which was then two centuries old, dwindled until there was nothing left.

Last month the situation had changed. Postwar migration brought hundreds of Lutherans to Ireland from Germany, the Baltic states, Scandinavia. A pastor from Germany, the Rev. Hans Mittorp, will preach in Dublin and Belfast on alternate Sundays.

Four languages were spoken at the installation service as the new pastor began his work. Bishop Hanns Lilje, Lutheran World Federation president, preached the sermon. As in the postwa Lutheran churches in England, languag barriers will be surmounted in the ne congregations.

Anglicans lent Lutherans their S Finian's church in Dublin until the ne congregation can build for itself. D Arthur William Barton, Anglican arc bishop of Dublin, spoke at Pastor Mi torp's installation.

Refugees reach U.S.

Slow-motion operation of the U. Refugee Relief Act picked up a litt speed last month, as 109 Lutheran-spo sored immigrants arrived in America. 19 previous months, the total brou to the U.S. by the Lutheran World Ser ice department had been 240.

Visas for 578 Lutheran-sponsor migrants have been cleared. Lutherans the United States have secured job a housing assurances for 6,615 refugees.

British hear Graham again

Englishmen had been afraid of bei Americanized. Their politics, busine food-supply, movies have been dominat by American influence since the w To import their religion from Amer seemed too much for the English to dure.

But America's famous evangelist, Bi Graham, had pleased almost everyc and thrilled many in a six-weeks' crus in London last year. This week he v back in London, with 80,000 tickets nightly revivals in Wembley stadium taken.

Graham had jolted Scotland in his weeks this spring at Glasgow's Kel Hall. There were severe critics. T Rev. H. S. McClelland said Graham "a terrible idea of God to give to world. It may be all right in Tenne or Texas, but I thought we had lef behind here. This impulsive doctrin

THE GRAHAMS
Back in Britain

nply a relic of the primitive religions
)m which Christianity has come."
But the Rev. Murdo E. MacDonald
id "there is a colossal sense of moral
ed in the land. In spite of the com-
ıcency and so-called cynicism, men
d women are simply clamoring for the
)rd of love. When they hear it, no
ıtter how sophisticated they are, there
a response in the secret places of their
arts."
Attendance at the Graham meetings in
otland totaled about 800,000. By tele-
one connections and television an esti-
ıted 2,547,365 heard him. The cam-
ign managers said 52,253 individuals
ıde "decisions for Christ" as a result.

nericans urged to share their wealth

"God-given abundance of America"
ght to be employed in "an all-out cru-
de" for world development and inter-
tional peace," prominent U.S. religious
ıders — Protestant, Roman Catholic,
wish — said this month. "It is con-
ıry to the will of God that islands of
osperity should persist amid oceans of
verty, hunger and distress."

With an eye on the U.S. Congress debating President Eisenhower's $3.5 billion foreign aid proposal, the churchmen said that "the abundance which is ours, and the potential productivity within our grasp are blessings to be enjoyed and a trust to be administered in the name of God and in the service of mankind."

They said that "continued prosperity of one nation can only be justified by its faithful and courageous efforts to make comparable abundance available to all nations."

America should keep its production high both in industry and agriculture, said the churchmen. Consumer purchasing power should be widely distributed among Americans by means of industrial wage and agricultural price policies. Technical assistance in world economic and social development should be expanded. Policies to increase world trade should be supported.

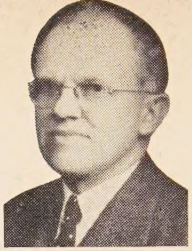
Eighty-eight leaders signing the statement included Dr. Eugene Blake of the National Council of Churches, Msgr. Luigi Ligutti of the National Catholic Rural Life Conference, and Rabbi Norman Salit, president of the Synagogue Council of America.

And so forth

Mormons are a "non-Christian" group whose activities should be regulated by laws dealing with Moslems and Jews, said bishops of the Church of Norway. The government's department of church affairs had requested a ruling from the bishops and the faculties of Norway's two theological schools.

Bishops of the Orthodox Church of Greece are forbidden to give newspaper interviews or write for the papers, according to a decree issued last month by the Holy Synod. Churchmen who have ideas they wish to express must first submit them to the synod for approval.

WASHINGTON



By ROBERT VAN DEUSEN

POWELL AT BANDUNG

THE BANDUNG CONFERENCE of Asian and African nations held some surprises for the United States. Our State Department had its collective fingers crossed as dark-skinned prime ministers representing over half the world's population converged on Indonesia. American officials learned that the meeting would serve as a sounding-board for propaganda blasts against the West.

What happened was a revelation. Left to themselves, without any western pressure to put them on the defensive, the countries of Asia and Africa were adequate to the situation. The anti-Communist countries took the initiative in declaring their opposition to further Communist expansion. With many of the countries having sizable Chinese minorities which could serve as fifth columns, they realized that their most imminent peril was the new-type imperialism of Communist infiltration and conquest.

THE CHINESE COMMUNISTS were caught off-guard. Instead of rallying the Orient against the United States, they found themselves on the receiving end of a barrage of accusations. As a result, a new Chou En-lai emerged—soft-talking, conciliatory, eager to make friends. It took all his persuasiveness plus the backing of India's Nehru to block the passage of a resolution which bracketed Communist "colonialism" with the colonialism of the West.

Inevitably, the U.S. and other western powers took their share of caustic cri icism. But the nations friendly to th West were very much in evidence—Tu key, Pakistan, Thailand, the Philippin —plus a vocal bloc of uncommitted n tions which were unwilling to have eith China or India be their spokesman. T upshot: a new realization by Americ officials of the capacity of nations of t East for self-determination.

ONE AMERICAN observer was at Ba dung, on his own initiative, in a co pletely unofficial capacity. He was Co gressman Adam Clayton Powell of N York City, a Negro Baptist minis turned legislator. Unaided, he waged successful propaganda battle at Bandu on behalf of American democracy.

Because of his race, he could min inconspicuously with the conference de gates. But he was a marked man. Asiat and Africans who were not hopeles prejudiced against the U.S. could help being impressed by the witness of American Negro to the fact that rac prejudice here is decreasing. In a ne conference, he parried the thrusts Communist newsmen vigorously.

In a telecast after returning hon Congressman Powell showed a statesm like grasp of the intricate inter-relati ships of the nations of the East with another and with the West. He utte a solemn warning: that if the U.S. wa to keep its friends in Asia and Afri if it wants to come out of the next A Africa conference at Cairo as well a did at Bandung, it must make a cl break with the waning colonialism of European countries.

In key votes in the United Nati the U.S. will be judged not by ho talks but by how it votes. It may come necessary to make some pai choices between old friends in Eur and new friends in Asia and Africa.

TAX CUT

Canadians will have a little more ney in their pay envelopes beginning y 1. On that date a reduction in ine tax of 12-13 per cent will become ective for 3,800,000 taxpayers. This od news was contained in the budget nounced in the House of Commons in ly April by Finance Minister Walter ward Harris.

As an example of what the tax cut will an, a married man with two dependent ildren who pays $269 a year under the sent income tax schedule will pay only out $235 when the reduced schedule es into effect. This puts him in an en lower bracket than that of the U.S. payer. In the United States a man in same circumstances pays $245; in eat Britain he must part with $700.

Another cheering item was the reduction of the 15 per cent excise tax (sometimes known as the luxury tax) on automobiles to 10 per cent. This will mean saving of $75-$80 on standard models the low-priced field. At the same time special tax on tires and tubes was minated.

Some people thought the reductions ould have been much greater. "Piffling" s the adjective one editorial used. It ted that in the case of the average tario worker (married, with two chilen, making $3,000 a year) it means at his weekly pay envelope will con- n twenty-seven cents more.

More serious objection is that the tax t will make for an even larger deficit an in the year just closed. Many peo- are wondering why, in a period of parent prosperity, there should be a ficit, and hence an increase in the nanal debt. If there is to be decrease in xes, it should be made possible through a cut in spending and not a rise in borrowing.

Last year's deficit was the first since 1946. Actually the government had planned on another surplus. But the partial crop failure in Western Canada was serious enough to bring the so-called "gross national product" down by 2 per cent, to $24 billion. Along with that came a drop in revenue—and in taxes collected. The resulting net deficit totaled $148 million.

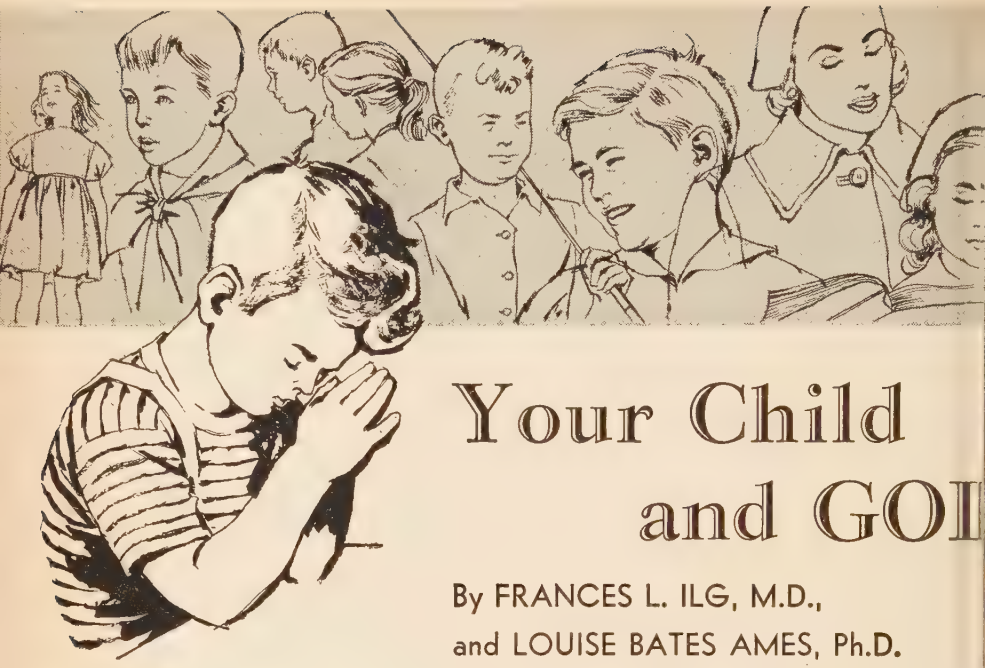
This year the finance minister plans for and forecasts a deficit of $160 million —the difference between revenue of $4,202 million and expenditures of $4,362 million.

Those in the know believe that the government had originally planned to present a budget with few, if any tax cuts, in an honest effort to avoid a deficit. (This is not an election year, and tax relief was not a political necessity.) But something else entered the picture—unemployment.

The government has been trying to say that unemployment is "seasonal and regional." But the season for joblessness (winter) is past, and spring has not brought as many new jobs as expected. So the national economy gets a "shot-in-the-arm" in the form of lower taxes so that people will buy more and thus make more work. Only another year will tell whether the "shot" has been really worth while.

Every budget gets a nickname, or several of them. Among other things, this one has been dubbed "the Kitchen Sink Budget." The immediate elimination of the 10 per cent sales tax on metal rims for kitchen sinks was one of the items.

—NORMAN BERNER



Your Child and GOI

By FRANCES L. ILG, M.D.,
and LOUISE BATES AMES, Ph.D.

IT HAS BEEN OUR FINDING that under the age of four, most children have very little of what might be termed a religious sense. Some are quite ready to enjoy Sunday school—particularly if it is run along the lines of a good nursery school—as early as three, or even two years of age. The truly religious value of such experience is undoubtedly limited. But the social experience can be valuable. Such an early start, if successful, can have the advantage of starting them out early to think of church and Sunday school attendance as an agreeable part of life.

Not only are many three-year-olds ready to attend Sunday school but many of them can be taught to say short prayers. They are often extremely enthusiastic about their nightly praying, though we cannot be certain that their prayers mean much more to most of them than the nursery rhymes which they also enjoy repeating.

However, at four, the great WHY a comes a sudden vigorous and, in so almost insatiable curiosity about all many wonders of nature and of life.

Not only, "Where did I come fro but "Who made you?" . . . "Who m the trees?" . . . "Who made the sta

THE CHILD WANTS a simple answer, a long dissertation. Some parents c fuse their own state of religious deve ment with that of the child and imp their own thinking upon him. This i time for adult religious thinking. is a time for large fluid answers—so thing any four-year-old child can g hold of. Whatever you as parents do know can be ascribed to the unkn which we call God.

And how the four-year-old m pounces on this concept. It tum around in his mind as though he playing with a puppy. His question

bility to understand
nd accept information
bout religion begins
t about the age of four
ut develops rapidly.
od is often a very real
ember of the family.

---

ost trip on each other, there are so any. "Who is God?" "What does he ok like?" "Is God a gentleman?" "Does like sweets?" "Does he look like addy?"

You are not likely to run into much fficulty with your four-year-old on the bject of Deity. His whys, it is true, e hard to satisfy fully on this subject, on any other. But most four-year-olds as far as they can go in their ques-ning and thinking, and then are rela-ely satisfied to stop without complete formation. It is for the adult to be near hand, to answer questions, to guide inking, but not to give more than the ild can absorb.

FOUR YEARS of age is, in many chil-en, a concrete and realistic age. "It *ally* is!" they tell you. Or, "It's a real " (whatever you are discussing).

And so with their concept of Deity. any four-year-olds are extremely in-rested in the subject of religion, and eir notions of God are concrete and alistic. Though they may not, from an dult point of view, understand the sub-ct completely, most of them are rea-nably well satisfied with such under-standing as they have achieved.

"Old-fashioned" adults have in the past been known to look somewhat askance at the four-year-old's very casual acceptance of God almost as a member of the family. Today's parents for the most part recognize this easy acceptance of the idea of Deity as natural for matter-of-fact Four. They know it as a stage of immaturity which most children will, in a few years' time, outgrow.

Thus they are not surprised at the four-year-old girl who in the middle of a rainy-day walk with her mother looked skyward and remarked, "Thank you God for making the sidewalk dry in some places. You see I have on my new shoes."

Nor will they take amiss the comment of the four-year-old boy whose mother questioned him as he sat busily drawing.

"What are you drawing a picture of?" she asked him.

"Of God!" he replied.

"But you can't do that, dear," his mother remonstrated. "Nobody knows what God looks like."

"Well, they will as soon as I get this picture done," was the boy's calm reply.

One other little girl, even more at home with the Deity, brought in a higher power to bolster up her feeding preferences. Firmly refusing a helping of hash at dinner one night, she told her mother, "When I was born, God said to me, 'Theresa, look out for hash.' "

THUS THE four-year-old's concepts and comments may often seem inappropriate to the grown-up, but he himself is quite satisfied with his ideas of God.

However, we should mention here a religion different from the usual kind, which tends to prevail with the young child. That is something which the Swiss psychologist, Piaget, calls the religion of the parents. Thus, to the average four-year-old his parents are all-knowing, all-

powerful, eternal. So that actually the four-year-old learns about and experiences Deity right there in his home, before his very eyes. His visual concept develops from near to far, from his early fixating on the birds dangling over his crib, to his later spying the light in the middle of the room, and finally the picture on his wall.

So it is with a child and his concept of Deity. The near, the known, the seen, the loved comes first. His mother and his father are his deity, his first steps toward an expanding Deity. One little girl neatly verbalized this when she remarked, "I know, God is like daddy. Only a little bigger."

YOUR AVERAGE five-year-old child, when it comes to matters of religion, continues Four's marked practical interest in God.

"What does God look like?" "Where does He live?" "When was He born?" "Can He build cars?" "Can you call Him up on the phone?"

Again, as at Four, some of these questions may seem inappropriate from the adult point of view. But they represent a probably necessary and natural stage in the child's development.

For some five-year-olds, as for their younger brothers and sisters, conceptions of God and Santa Claus are not too clearly distinguished. Thus one five-year-old came home from Sunday school and reported to her family:

"You know God? Well, he has two names: God and Jesus. You can call him either. I prefer 'God.' Some people don't believe in God. Some children don't believe in Santa Claus. The ones that don't, don't get any Christmas presents. I believe in Santa Claus."

MANY ARE INTERESTED in the idea of God's omnipotence, but tend to be rather critical in the case of what they consid to be His mistakes.

Thus one five-year-old commented his mother: "God made a mistake wh he made mosquitoes. Give me one go reason why he should have made m quitoes."

Another believed that, if he hims fell down, it was because God pus him. Still another, after repeating bedtime, "Now I lay me," turned to mother and inquired seriously, "Who i that kills us in the night? Jesus?"

Such comments as these empha the fact that, though many a five-y old enjoys Sunday school and even of church service, likes saying his nigh prayers, and expresses a lively questi ing interest in God—his true compreh sion of religious matters is very restric and extremely factual.

Though he was realistic at four he a beginning cosmic sense. Now he covers the world. The beauty of the w side daisy may be within his compreh sion. But later, at Six, a deeper e tional interest in religious things co into being. Five tends to discuss ligious matters with the same dispass ate irreverence with which he consid other matters. Emotion comes in at

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This is the first in a series of four cles about children's religious un standing and development. Copyr 1954, Gesell Institute, Inc.

Keep Out of Those Ruts!

RALPH W. LOEW

We need to understand all sides of life in order to make the proper decisions and be helpful to others

IN RURAL AREAS of our country, spring a time of the frequent rutting of unved roads. In the early thaws the avy trucks create deep ruts, and if ere should be a later freeze, it's difficult aveling. You may wish to turn in at a rtain lane, and if the rut doesn't go in at direction, you may be forced to ove on.

One of our famous preachers loves to ll of a place where a friendly farmer id written in rude scrawl a sign at such crossroads. It read, "Friend, if you avel this road be careful what rut you t into, because you'll be in it for the xt twenty-five miles."

That's good sense about travel on her than mud roads. It's good for ose who plan their lives and unwittingly t themselves into certain habits of ought and action.

EVENTS IN THE LIFE of the world-faous scientist, Robert Oppenheimer, real the isolation that a brilliant man can rust upon himself. Mr. Oppenheimer lls of his youth and early manhood hen his life was completely dedicated science. He knew so little of world fairs that he had not even read the ewspapers. By his own admissions, he evoted himself to a single broad field f knowledge to the neglect of any unerstanding of economics or politics.

In a recent issue of a magazine, there a discussion of the reading habits of usinessmen. It's a rather discouraging icture because it portrays the busy executive as neglecting the reading of anything beyond his own area of interest. "The businessman's effectiveness means not merely his success in creating wealth but his success in helping to create a sound economic system. His effectiveness as a businessman thus depends in some degree on his intellectual sophistication, his awareness of the world and of society and his ability to make judgments on the basis of tested economic truths," says the article.

ALL THIS POINTS up the double problem: the danger of an excessively specialized education on the one hand and a kind of neglect of life on the other. Men who are unable to weigh, to balance, to choose, to discriminate, to understand the issues of life are the easy victims of the totalitarian, the demagogue, the shyster. It is bad for a scholar to live in an ivory tower. It is just as bad for a businessman to get lost in the market.

A few years ago a Pan-American plane crashed in the bush country of Liberia. The great plane which was the product of man's scientific genius crashed near a village of some of the world's primitive peoples. The jungle-fastness of Liberia might seem to be a good place to get away from all of the problems of modern civilization but the world crashed in on that village.

The world has a way of doing that to all of us. This never was a safe world for hermits, and now there's no place to

hide. It is necessary for men to be more than technicians, intensively trained men who have focused on a single area. It is just as necessary for the philosophers, the preachers, the theologians, the artists to be aware of the world of business. We must live in a world as whole people for, as one commentator recently put it, "Men who are improperly or inadequately trained in logic, in history, in the general humanities, are easy prey for the plausible zealots of the extreme left or the extreme right."

HERE ARE SOME suggestions along the way:

1. How big is your personal world? Have you a field of interest outside the normal necessities of your job or position? Our world position demands that we have persons equipped in our homes and cities who are capable of making great decisions.

2. Success in one field does not mean that a man is expert in all fields. A Texas oil millionaire is not necessarily an expert in political or economic affairs. Because a man has achieved acclaim in one area is no guarantee of his trustworthiness in all fields. Life always requires humility, a kind of calm reasoning which is not shoved around by political ambition.

3. We need to be whole persons, n lopsided people. A man has to be a p son before he can help another. A n tion has to have a sense of wholen before it can give it to others. A dem racy has to have intelligence and integr both before we can lift the burdens mankind. A man who reads only business charts and Mickey Spillane hardly going to be able to weigh and b ance the complicated affairs of this wor A scholar who ignores the world politics or government is not complet alert to the world in which we live. university which ignores the existence religion or the values of the spirit quest will in the end produce people w are targets for political chicanery.

BE CAREFUL OF THE RUTS. Let a m be a whole person, one who is able live with a quiet faith, a passionate sire for truth and a continuing desire be one who is able to make respons choices. To those who have achieve reverent faith and have grown a sy pathetic interest in the affairs of m kind, will come the blessings of sc sense of direction and purpose along highways of life.

STRAIGHTENING THINGS OUT

WE HAVE a two-and-a-half-year-old girl in our home who has taken over the privilege of saying our prayers at mealtime. Her prayer goes this way: "Thank you, Jesus, for this food. Amen. And everything."

At the close of her prayer tonight I looked up and looked the table over to see if everything suited me. Seeing one of my favorite meals I said, "Thank you, Mother, for this fine dinner."

A little astonished at what Daddy had just said, a little head was lifted, and these words came back in retort, "Thank you, *Jesus,* for this fine dinner."

What could be said but, "Yes, honey, that's right!"

—PAUL L. HIMMELMAN

pecialist in Religious Stamps

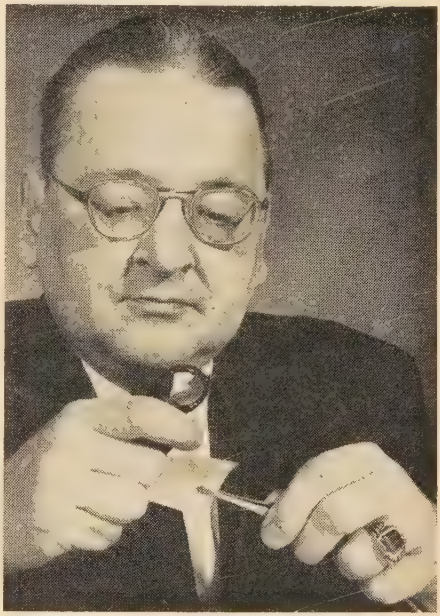
GLENN D. EVERETT

Layman whose collections of Luther and madonnas have gained widespread notice is head of national stamp collectors group

AN ACTIVE United Lutheran layman, infield J. Hain, of Shillington, Pa., has en elected national president of the llectors of Religion on Stamps Society. Owner of an outstanding collection of mps picturing Martin Luther and the ies and churches associated with Lu-er's ministry, Mr. Hain has pioneered connecting one of America's most pular indoor hobbies, stamp collecting, th religious education.

MR. HAIN is a member of Trinity urch, Reading, Pennsylvania, where he s served as a deacon, Sunday school cher, and active member of numerous rish committees. By day he is a title surance firm executive but by night he ams the world from the second-floor dy of his suburban home. One night may be to the stately old Grand Duchy Luxembourg that his correspondence d research carry him, another to the eets of Copenhagen, Denmark, where m picture postcards he tries to iden-y the Lutheran church whose steeple pears prominently on a new Danish mp. Still another night will find him iting to a Lutheran missionary in the uth Seas for information about a pio-er missionary pictured on a stamp of e Cook Islands.

Mr. Hain has never traveled abroad, t his correspondence and his stamp



WINFIELD J. HAIN
He roams the world every night

collection have brought him friends in every corner of the world and now election to head of collectors of religious stamps in the United States. He finds it a fascinating hobby, and it is interesting to observe how he has brought his hobby into his church life.

WITH MORE THAN 250 countries and colonial jurisdictions issuing postage stamps, from Greenland to the South Falkland Islands and from Hong Kong to Zanzibar, it is obvious that no collector can hope to acquire more than a

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r. Everett is a Washington correspondent hose syndicated column of stamp-collect-g news is widely read.

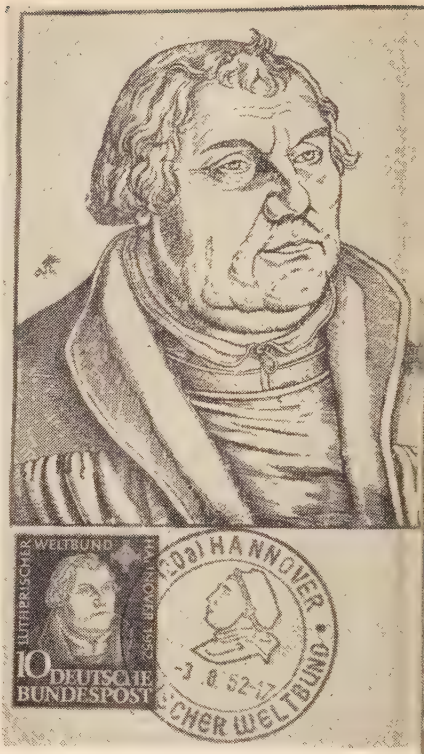
small portion of the postage stamps of the world. Sooner or later every collector must specialize, either on a few countries or on one or two major topics.

This is the experience that Mr. Hain encountered. When, 34 years ago, as a boy of 12, he first began collecting stamps, he had a general collection of foreign stamps, obtained from a friendly local banker who had correspondence with many business associates abroad. Then he began to specialize in stamps of the United States until he had a magnificent collection of American stamps.

Having exhausted the possibility of improving his American collection, he turned to certain foreign countries, such as Luxembourg, the little duchy that nestles in the triangle between Belgium, France, and Germany. He now has one of the few complete collections of Luxembourg stamps in existence.

After this various subjects such as scientists and musicians interested Mr. Hain. Then a few years ago, seeing a stamp of Germany picturing Martin Luther, he decided to pursue the collection of stamps with religious themes. Rapidly he saw new opportunities opening before him as he began collecting stamps which pictured the Great Reformer or had some connection with his life.

MANY COMMENTARIES have been written about the world-wide revival of religious faith which has occurred in the last five years, as man, confronted with the Atomic Age and the challenge of atheist communism, has sought renewed spiritual strength and hope in a return to the Christian faith. Eloquent evidence that this revival has, in truth, been world-wide is to be found in Mr. Hain's stamp collection. In recent years country after country has been issuing stamps picturing great religious figures, or doing honor to churches or religious festivals.



LUTHER STAMP

Issued in connection with Hannover ... sembly in 1952, it was taken from Cr... ach portrait shown here directly abov...

"Postage stamps reflect the interest ... people in the various nations," Mr. H... comments. "A stamp is issued only ... there is to be a big public celebration ... to honor a person who is held in par... ularly high esteem."

Thus, on the pages of his stamp albu... can be seen vivid evidence of this gr... movement of faith. Also to be seen ... evidence that this faith is accompan... by much broader tolerance than has b... the case with some spiritual moveme... in the past.

For example, Roman Catholic Aus... recently issued a set of stamps honor... that country's Protestant schools. (...

of the finest Lutheran stamps yet issued, picturing the title page of the great Luther Bible in the Vienna Library, was included in the set. Brazil honored a Baptist Student Congress. On Dr. Albert Schweitzer's 80th birthday, Monaco became the first country to honor that great Lutheran figure on its stamps.

Lutheran Iceland has demonstrated the spirit of tolerance and good will, too. Recently, Iceland depicted on one of its stamps Bishop Jon Arason, the last Catholic bishop of that island, upon the anniversary of his execution in 1452. The observance had been made the occasion for pointing out that all religious groups now enjoy tolerance in Iceland.

An interesting aspect of Mr. Hain's collection, apart from his array of Lutheran subjects, is his collection of the Madonna as depicted on postage. Nearly 200 representations of Mary, the mother of Jesus, have appeared on postage stamps of the world. Mr. Hain's collection is probably second only to that of Francis Cardinal Spellman in the United States. Roman Catholic collectors have been astonished to find such a collection of their patroness saint in the hands of a Protestant collector. The Jesuit Society, which recently held a Marian Year exhibit in the library of Loyola College, Baltimore, Md., was pleased to include Mr. Hain's collection in their exhibit.

At Christmas time, the Hain collection of Madonnas is in demand for Sunday school classes, for it tells the story of the Nativity in a unique way. It emphasizes the universality of the Christmas story to see it told so many ways in so many languages by so many countries. The Greek stamp, the Hungarian stamp, the Spanish stamp, each has unique features, but each is telling the story of the same Nativity.

Collecting religious stamps seems to bring members of various faiths closer together than other interfaith projects. At least, such has been the case with the Collectors of Religion on Stamps (COROS, for short) which Mr. Hain now heads. This society was formed in 1943 largely through the inspiration of a Catholic priest, the Rev. Aloysius S. Horn of Fremont, Ohio, who had taken up stamp collecting as a hobby while recovering from a long bout with tuberculosis. From the outset it has included Protestant and Jewish as well as Catholic collectors. Recently, the society, via the Voice of America, extended an invitation to Buddhist, Moslem, and Confucian collectors abroad to join and contribute information concerning the religious figures, shrines, and symbols of those faiths depicted on stamps.

STAMP CELEBRATES REFORMATION
Calvin and Luther share Saar picture

Winfield Hain was elected president of COROS to succeed Albert Tabler, of Dayton, Ohio, a Roman Catholic layman. Aloysius Paruzynski, of Milwaukee, a Roman Catholic public official in that city, will serve as vice president under Mr. Hain. S. N. Steensma, of Detroit, of Dutch Calvinist background, will serve as secretary, and the Rev. Mills Anderson, a Methodist minister, as treasurer.

Waller A. Sager, of Los Angeles, another prominent Lutheran collector, will serve as editor of the society's journal, the COROS *Chronicle*, many of whose stories will be written by Catholic and Jewish collectors.

The satisfactions of religious stamp collecting are not only the world-wide contacts which it brings and the opportunities for sharing the stamp collection with others, but the intellectual exercise it offers, Mr. Hain points out. When he collected stamps about famous scientists, he says, he needed to go only to the public library to look up the subject in an encyclopedia. It's different with religious subjects.

Take the new stamp from the Republic of Andorra picturing the Church of St. Colonna. Where do you find out about the churches of Andorra, the little independent valley republic that nestles high in the Pyrenees between France and Spain? There is nothing written about Andorran churches. So you have to write to somebody in Andorra. Who? Well, that's just the first problem. It may take a little ingenuity, but the research always pays off. On one of the pages of Mr. Hain's collection is a picture postcard showing the Church of St. Colonna, virtually abandoned in the middle of a wheatfield, a sort of a monument to the Middle Ages. From an Andorran priest he has learned all about the Church of St. Colonna, and it's a fascinating story.

As the Rev. Harry Savacool, of Owego N. Y., observed in a handbook published by religious stamp collectors, "Bringing religion into your stamp collection takes it out of the field of hoarding bits of colored paper and makes hobby time a part of spiritual life that can be shared with others."

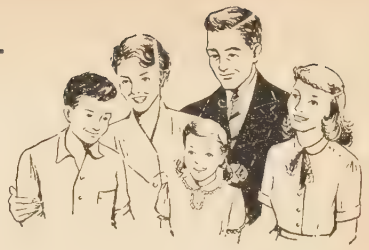
The collecting of religious stamps is a rapidly growing hobby. Under the leadership of Mr. Hain religious collectors in the United States look for many more hobbyists to join their ranks.

There is something pathetic when Christians give the appearance of making a desperate, back-to-the-wall fight for the Lord and his Word. One is tempted to ask, "Little man, why all this heat and furore?" The Word does not need defending, but study and proclaiming! A psychologist might with good reason point out that desperate defenders are not themselves sure of the truths they defend; otherwise they would show more assurance and peace. The Word defends its believers and not the other way around.

—A. J. Ungersma in *Handbook for Christian Believers* (Bobbs-Merrill)

The man who brags about sitting on top of the world might well remember that it turns over every twenty-four hours.

FIVE MAKE A FAMILY———



PRICKLY CONSCIENCE

DAN PASSED HIS CUP for more coffee. "Seems funny to be sitting here and have the small fry able to go off to school on their own, doesn't it?"

"I've gotten pretty well used to it." I poured the hot coffee from the pretty glass carafe which was part of my Mother's Day loot. "But I know what you mean. Sort of another milestone. First you get them all started in school. Then you no longer have to think about their going to and fro. I'm even having trouble getting Karen to report what her after-school doings are. She says she doesn't always know in the morning and having to call up after school makes her look like a baby."

"Just the same—"

"I know. That's what I've said—and most of the time she either calls me or makes an excuse to bring her books home. That is, if she's going to be gone till supper."

"Oh, sure. Spring days like this they like to stroll home and talk in front of each house as they drop the various members of the gang. Remember?"

"Of course I do. If I didn't, I'd want to throttle her sometimes when I'm wanting her to go to the store for me or something and she takes forever to get here."

"As I look at the parents I meet in scouting, seems to me the best parents are the ones with the best memories of their own youth. Keeps them limber."

"AND SPEAKING of being limber, what time do you and the pastor depart for his synod meeting?"

"Say!" he glanced quickly at his watch. "He ought to be here almost any minute. I'll get my stuff."

"And you'll be back tomorrow night?"

"Late. I'll stay for the evening session. Pastor Ittel will stay on and Mr. Schmidt will go the next day. Wish I could stay but— Oh, well, it's the pastors who really know what's going on in some of this business."

"Why, shame on you. You don't take that attitude about the church council," I teased.

"Well, maybe it's because this other is still so new to me. Maybe I'll catch on soon and have more definite opinions—and about that time the congregation will elect a new lay delegate. You watch!"

AFTER I WAVED Dan and the pastor off I took a few minutes for my own private devotions, before I tackled the mammoth ironing that faced me. There is one thing I've found about ironing: it's a wonderful time to think and if you don't fill your mind with something worthwhile before you start, the other kind of thoughts will take over.

This time I read my old favorite, that passage in Matthew about the sheep and the goats and doing it unto the least of "these my brethren, you do it unto me." It always scares me a little for if all the world are Jesus' brethren, it gives us an awfully big territory to cover. But it does spur me on to do a little better.

I don't think I'm being Pollyannish, either, when I think that most Christians do pretty well when they are actu-

ally confronted with a person in need. Just in our own congregation I can think of any number of sincere people who are contributing to the work of the ULCA. And the WMS. And all the local things like being Gray Ladies for the Red Cross and collecting for Cancer and Heart and Community Chest. And collecting money and clothes for Lutheran World Action.

Of course, it is easier when they can see the need with their own eyes. Like the Carlson family the Schmidts are sponsoring. I stopped in to see whether Mrs. Carlson wanted to go to PTA with me the other evening, but she was too tired. She has a part-time job besides looking after her own house and family and she did look tired. I think she's a little self-conscious about her English, too, although it is perfectly all right for ordinary conversation. But I really got to thinking about her in connection with this passage from Matthew about being kind to strangers. She said she had met only kind and friendly people in America and that her friends said the same thing.

Well, I've met plenty of the other sort myself, so I know they are here. But the majority of people will do what they can to help, whether it is giving directions on the street or something that takes a little more effort. The trouble is, they don't all have enough imagination to think of doing something that isn't right under their noses.

Claire Mawson is the sort with imagination. I was telling her about what a lovely family the Carlsons are, never meaning anything by it specially, when she spoke up in quite a disturbed way. "I know," she said, "and I keep thinking there are other families who ought to be brought over under that refugee quota who aren't getting their chance. And I think to myself, 'If the Schmidts can do it, why can't we?' You know how bad the business was for a little while, but it has picked up so well lately that no matter how much people talk about 'business conditions' and the international picture and things like that I can't help thinking God has been very good to us. And I'd like to suggest to Charlie that we sponsor a family. Then I get just plain cold feet."

"And you do so many other things."

"That's what I tell myself. But it doesn't help the people who are still waiting for a chance, does it?"

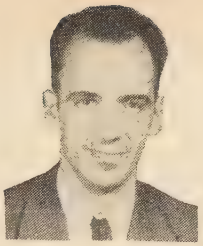
There wasn't much I could say, so I just smiled sympathetically. "You see," she went on, "you can't tell how business is going to be. It takes about six months for the family to be properly screened as to health and ability and political background and all that. And who knows what our business will be? We might be right back where we were, only with two families instead of one, depending on it."

She sounded so distressed I changed the subject. I knew that if she really wanted to do it and could get Charlie to take the step, we could probably get the congregation to be co-sponsor to promise the family would not be a public charge, but I didn't think it was my place to urge something that might upset Charlie again.

"Not to change the subject," I said the way people always do when they are going to change the subject, "are you going to be home on Tuesday night? I'd like to go to another of those vacation school conferences and Dan has a district scout meeting. Karen insists that she are too old for a baby sitter and I will be home early. I'd feel better, though, if I knew you were home where they could call you."

So we talked about that awhile—and now it's my conscience that prickles!

A CHRISTIAN DICTIONARY



By PHILIP R. HOH

"THE TRINITY"

WE DO NOT BELIEVE in three gods! To a Christian this statement is so obvious as to be unnecessary. Yet many people think we do worship three gods. For example, Unitarians think so. We know we believe in only one God, but when we try to explain our concept of the Trinity, the going gets difficult. Others seldom grasp it right away. We have difficulty stating it clearly.

The definition of the Trinity—that we believe in one God revealed in three Persons—has troubled some of the most agile Christian minds ever since this truth was first revealed and formulated. The Athanasian Creed—one of the three traditional creeds—shows how careful one must be to choose the right words. This creed reads in part:

> So are we forbidden by the Christian Religion to say, There be three Gods . . . The Father is made of none: neither created nor begotten. The Son is of the Father alone: nor made, nor created, but begotten. The Holy Ghost is of the Father, and of the Son, neither made, nor created, nor begotten, but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this Trinity none is before, or after other. None is greater or less than another . . . so that . . . the Unity in Trinity and the Trinity in Unity is to be worshiped.

Here is truly precise but involved wording. The difficulty is that we are trying to explain the inexplicable. The relationship of the Persons of the Trinity is to a large extent a mystery. Mysteries do not lend themselves to explanations.

Sometimes illustrations, when not pressed too far, help make a difficult concept clearer. The Trinity has been compared with sun and light. Hold your hand in the sun and you feel warmth. The sun also gives light. Pass its rays through a prism and behold, color. Warmth, light, color—all different, all related, all basically one. So the Trinity.

Another good illustration is the one about the three YOU's. Did you ever talk to yourself? Then did you stop and say, "Here I am talking to myself." Three YOU's: the YOU who was being talked to, the YOU who was talking, the YOU who noticed that the other two were engaged in conversation! An interrelationship within one person. The Trinity is vastly different from that illustration, and yet perhaps it helps us see the possibility of a three-in-one-ness.

THE BEST EXPLANATION of the Trinity, however, grows out of personal experience and the testimony of the church. Although we know there is only one God, the fact is that we have gotten to know Him in three separate but related ways. We know something of God through His creation, through the universe around us and of which we are a part. It reflects His wisdom, His power, His majesty. It shows Him as God, the Father Almighty.

We Christians have learned a lot more about God through the person called Jesus. He radiated God so truly that we recognize him to be the Messiah, the Christ, the Son of God. We do not define the word "Son" but use it in its own special indefinable way, equating Jesus to the Word of God made flesh. So God to

us is also Jesus Christ, His only Son, our Lord.

There is yet another way we experience God. This third way is often most real yet least easy to define. There are many forces at work in our world and in our lives, many "spirits." The power of God is good, is a holy spirit. It is, however, more than a vague energy, it is a part of God, part of His person; we call it the Holy Spirit (or Holy Ghost). This is the "Person" of God which activates our Christian lives, which provides the force that accompanies God's Word, that makes His Kingdom come. (Read Luther's explanation of the third article of the Creed for a fuller treatment.)

So we see that Christians have traditionally gotten to know God in three distinct yet related ways, or as we say in formal theological terms, in three Persons. These Persons are all God. Each is not equal to one-third of Him. Just as soon as we get mathematical about it we are way over our heads in mystery. Perhaps the most we can say is that the Trinity is something we believe that grows out of revelation and is verified in Christian experience. Beyond that we need not go.

To those, therefore, who do not understand our faith at this point, who still think we believe in three gods, the best we can say is that it is only as we follow in the footsteps of Jesus that faith and understanding grow. It is in the doing of God's Will that beliefs and convictions clarify. Follow, and believe.

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THE HARDEST PEOPLE to reach with the love of God are not the bad people. They know they are bad. They have no defense. The hardest ones to win for God are the self-righteous people.

—CHARLES L. ALLEN in *When the Heart Is Hungry* (Revell)

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PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Attractive home?

QUESTION: I am disturbed because Janet, 16, and Florence, 14, do not seem to enjoy their home. This is true in spite of the fact that we have provided radio, TV, phonograph, movie projector, ping-pong, a number of games, and plenty of room. The girls always want to be "on the go." They must always be "going places" to find amusement. I do wish they'd stay at home more and amuse themselves here, especially since we have the facilities. They hardly ever bring any of their friends home. I wish they would. Then I would know where they are, what they're doing, and with whom.

REPLY: It's fine that you have provided all these means to amusement. But there is something even more important. What teen-agers want at home, beyond all else, is a generous, friendly consideration of their expan-

ing interests, personal needs, and individualities. This means more to them than all the equipment for entertainment you can assemble.

Do you treat them as real persons who are advancing toward maturity? Is there a place in the house which they can call their own, where they can feel that they are not being watched? Do you realize that their tastes and interests may be different from your own? Do you understand that they don't want their friends subjected to your criticisms, even in private conversation? Do you assume directly to set the standards for their good times? Do you have suggestions for things to do if they ask for them? (Don't give them otherwise.)

Janet and Florence will be likely to enjoy home and to invite their friends if they are free from the various types of coercion which are sometimes subtly used by parents. If you will put these conditions into effect, the girls may slowly change, and by-and-by they may quietly take on more of the kind of standards and preferences which you desire them to have.

Quarrels

QUESTION: Our marriage is more than two years old. When we started out I felt we would never quarrel, that everything would be harmony. That hope has not been realized. Our quarrels started about four months after we were married, and I am sorry to say they have become more frequent and more violent as time has passed.

The arguments may begin with some trivial matter, but they get very involved, and before we know what is happening we are saying to one another things which I never thought we would say. After it's all over it seems foolish, but they happen again and again. I am getting afraid of these arguments. Harry usually starts them, but I have to end them, usually by giving in. That's not very pleasant.

REPLY: No counseling at a distance can take the place of on-the-spot conferences with a capable adviser, nor can it be a substitute for the work which you can do for yourselves in solving your own problems.

Let me suggest, however, that you sit down together and put into writing the main causes of trouble. What are they—"bossiness," money, lack of punctuality, friends, in-laws, meals, intolerance of the other's opinion, or what? Approach the whole matter in good humor and with a determination to be as objective as possible. Be ready also to laugh at self, and for each to put himself in the other's position.

Now take up the causes one by one and analyze them. In the case of any source of conflict, what is the cause? Why do you allow it to start unpleasantness? For instance, why do you disagree on the use of money? Perhaps it is because you have different ideas of what is a reasonable expense, and what is not. At such a point compromise is needed, along with a magnanimous spirit each toward the other. A budget, in black and white, would help. Then, instead of arguing, you can turn to the book and find the answer. Along with all else each will need to allow the other a large measure of freedom of decision. Does not love call for such an attitude rather than a desire of one to control the other's choices?

A similar procedure may be used in regard to many other problems. Calmness, mutual appreciation, and putting oneself in the other's position are essential in working out solutions.

Another Klausner

The Messianic Idea in Israel: From Its Beginning to the Completion of the Mishnah. By Josep Klausner. Translated from the third Hebrew edition by W. F. Stinespring. Macmillan. 54 pages. $7.50.

Professor Klausner, now in his eighty-first year, has once again placed the Judeo-Chris tian world immeasurably in his debt. This book is the third in a trilogy dealing wit Judaism and Christianity. The first was *Jesus of Nazareth,* published in English translation in 1925, and the second was *From Jesus to Paul,* published in English in 1943.

The new volume is composed of three parts written at different times. The third edition of the complete book was published in Hebrew in 1949. It may easily turn out to be one of the most important religious books of the mid-twentieth century.

The Messianic idea is of the utmost significance for both Judaism and Christianity. Klausner's work demonstrates that fact clearly and convincingly. The first part of the book deals with the Messianic idea in the period of the prophets. The second carries it through the books of the Apocrypha and Pseudepigrapha. The third part is devoted to the period of the Tannaim (1st and 2nd centuries A.D.). There is an appendix on "The Jewish and the Christian Messiah" which, in short compass, defines the basic tenets of each conception.

There have been many treatments of the Messianic theme, some in the recent past, but none is quite so thorough-going and fraught with thoughtfulness and depth of feeling, accentuated in part by the Zionist movement. But that fact has not been permitted to color the sound historical basis of the work which has been in the forefront of the author's thought for more than half a century. As in his earlier works, Professor Klausner is eminently fair to Christianity, though he does not share its faith.

Professor Stinespring deserves the highest commendation for his translation. No minister or theological student can afford to bypass this book.

J. M. Myers

Gettysburg, Pa.

Every Christian Is a Theologian

A Layman's Guide to Protestant Theology By William Hordern. Macmillan. 222 page $3.50.

The author, a professor of religion a Swarthmore College, traces theologica thought in nontechnical language from th beginning of Christianity to the present da

He makes the important point that whi some complex and abstract ideas must b referred to professional theologians, th thoughtful layman cannot escape theolog He ought to give thought to his faith, an as soon as he thinks out his ideas abo God he is engaged in some type of theolog

His next important point stresses the nee for orthodoxy in the sense that it is a bo of accepted beliefs. While man is free choose what he will believe, there is n virtue in scorning what a church teach simply to display a supposed independenc The author shows that church doctrine gr out of so-called heresies, in which a choi had to be made.

A short historical section brings the su ject down to the Reformation and then the conflict between science and religio The last three-fourths of the book de with fundamentalism, liberalism, humanis neo-liberalism, neo-orthodoxy, the teachin of Niebuhr and Tillich, and finally the a thor's own position, which he prefers to c modern orthodoxy and which leans mai on Niebuhr, Tillich, and Baillie.

A virtue of the book is that the auth treats objectively and sympathetically ea phase of theology and finally warns t reader of his own position so that he c discount any bias. But no bias is appare

He ends with a warning against confusi

etween indifference and toleration, and in-
sts that definition of one's own views is
ot inconsistent with respect for those who
old different views.

The hope of the author is that his book
ill lead the layman to further study of the
ritings of the leaders of modern religious
ought. In any event, the book affords an
pportunity for the busy layman to get some
lea of the teachings of men whose names
ave become familiar but whose writings
re considered too abstruse for the untrained
eader.

It deserves and requires careful reading.
While the author has succeeded in express-
ng his ideas in nontechnical language, it
ften remains difficult to distinguish be-
ween some of the finer points in the differ-
nt schools of thought. It will also serve as
desk book for handy reference to broad
utlines of the positions of theologians,
ast and present. A comprehensive index
dds to this value.

An interesting irrelevance is that the au-
hor, now a Friend, was at one time assistant
o the pastor of a Richmond Hill, New
ork, Lutheran church.

Allentown, Pa. JAMES F. HENNINGER

or Church Musicians

The Practice of Sacred Music. By Carl Halter. Concordia. 96 pages. $2.50.

Against a background of historical prac-
ces, the author gives some very down-to-
arth suggestions on conducting the musical
arts of the service. The relation of the
hurch musician to the total aspect of wor-
hip—be he organist, choir director, solo-
t, or choir member—is presented in every-
ay language. Specific suggestions concern-
ng playing the organ in the service are
orthy of careful attention. Proposals on
rgan design and registration will be help-
l for those installing a pipe organ.

Complete integration of activities of the
hurch musician, pastor, and worshiper
nds a happy balance toward forming an
nbiased concept of the elements in con-
mporary Christian worship. While such
n integrated program may be achieved only
nder fairly ideal circumstances, the sug-
gestions offered should elucidate oppor-
tunities for everyone who seeks to improve.

While some may not feel so strongly that music in the post-Bach period does not measure up to the high standards demanded by the carefully trained church musician, likely no one will argue the point that greater care must be exercised in the selection of music from this period. Contemporary inexpert choirs and directors will find some anthems by Tye, Tallis, and Byrd as foreign in style and difficult to render as selections by Sullivan and Stainer are banal. The situation points up the need for a musically intelligent churchman whose tastes have been formed by thorough schooling in the classics.

Throughout the book one is reminded of the basic considerations dealing with the purpose and function of music in the church. The author's philosophy is expressed in this quotation: "If the organist and the singers are constantly reminded by their position that theirs is an art dedicated to God and not to men, it then becomes much easier to participate with a right spirit within them."

Waverly, Iowa EDWIN LIEMOHN

How Prayer Helps Me. Edited by Samuel Duff McCoy. Dial Press. 143 pages. $2.75.

The editor has chosen 72 illustrious Americans, from Dean Acheson to Charles E. Wilson, to explain in a few words apiece how prayer has proven beneficial. There are no preachers in this book, but these widely diverse laymen (with only a few exceptions) give forceful and convincing testimonies to the nature and value of prayer.

Uncommon Prayers. Collected by Cecil Hunt. Seabury. 182 pages. $3.

From three volumes of the world's great prayers collected by Mr. Hunt (literary editor of The London *Daily Mail*), Dr. John Wallace Suter of the Protestant Episcopal Church has selected several hundred for this book. There is keen discernment in the selection, and skill in the editing and arrangement. Such a book, for a thoroughly literate Christian, should be an invaluable companion in many hours of meditation.

SYNOD CONVENTIONS

ULC Constitutional amendments approved in four synods . . . Southerners succeed in raising college campaign funds . . . Home missions thriving

MEN ORDAINED FOR MINISTRY IN KENTUCKY-TENNESSEE

Kentucky-Tennessee

Memorial Church, Louisville, Apr. 26-28

By ROGER G. IMHOFF

EVANGELISM, ORDINATION and synodical growth were areas of interest commanding attention at the 22nd annual convention of Kentucky-Tennessee Lutherans.

Three new congregations and 796 more baptized members were reported by Statistician Nellis Kraft for 1954 over 1953. Apportioned benevolence hit a new high of $62,234.

Another note of encouragement came from Dr. Paul Bishop, president of the Synod of the Northwest, representing the ULCA. Dr. Bishop noted increased stewardship response all over the church and commended the various boards and agencies for their increase in aggressiveness.

But synod wasn't willing to spend its future patting itself on the back. A record budget of $81,000 for 1956 will help test th spirit of expansion. Synod President Gera D. Busch had also noted signs of grow but appealed for the future in the spirit "let's move forward, while it is yet day."

To do that synod agreed with its Soc Missions Committee, led by Pastor Herm Andres of Louisville, in voting complete c operation with the 1956-57 churchwi evangelism program. The Rev. E. Da Click came from New York to remind l fellow Lutherans that we still have with too many "collapsed Lutherans" who ha resulted in a "reduced Christianity withi Hence the around-the-year evangelism pr posed by the Toronto convention is comi not too soon.

TWO MEN were ordained. Ernie Parri son of Memorial Church, Louisville, h congregation to synod, a graduate of Hamm Divinity School, will go to Athens, Georg as mission developer for the Board American Missions. William Rizer will

urn to his own First Church, Nashville, as ssistant to Dr. I. W. Gernert. President usch presided over the meeting with his ft hand and arm in a sling due to a pre-nvention auto accident from which Mrs. usch is also recuperating. Just a year ago e had preached a "sit-down sermon" due b illness.

The auto accident just outside Park Hills, y., where Dr. Busch was heading to preach t the dedication of Zion Church's new 90,000 building caused another unique reaching situation. While he was tempor-ily in a nearby hospital, Pastor Harold och of Zion Church arranged for a tape cording of Dr. Busch's projected sermon. he tape was then played the following nday morning.

New officers of synod include: Vice presi-ent, Pastor Charles Maschek, Bellevue, y.; secretary, Pastor Tillman Williams, ouisville; and clerical member of the ex-utive committee, Pastor John T. Keister, ashville. Re-elected were Statistician Nellis raft and Treasurer Charles Lamar, both Louisville.

Synod will meet next year in Calvary hurch, Louisville, where Dr. Clayton Rob-rtson has just celebrated his 25th year as astor.

North Carolina Synod

St. Paul's Church, Wilmington, Apr. 25-28

By FRANK K. EFIRD

"THE TOTAL is $1,295,147! We will con-nue until we reach our $1,500,000 goal r Lenoir Rhyne College. We are not 88 r cent Lutherans, we are 100 per cent utherans, and must prove it."

With these words, Malcolm M. Palmer, lbemarle lumberman and chairman of the enoir Rhyne campaign, gave the 350 dele-ates and visitors to the North Carolina nod convention the information they had en waiting for.

Delegates and visitors at the convention packed the church to hear the report. Pastor after pastor stood to tell what his congregation was willing to do and have it recorded on a huge scoreboard. The amount pledged was the largest ever raised for any program in the synod's history.

Few doubt that the $1,500,000 for new buildings and an endowment program will be raised. Campaign leaders were gratified that so much had been pledged since the kick-off on Feb. 3.

> Headlines in a Wilmington paper announced that attendance was 350 at the Lutheran convention and also at a diocesan convention of the Episcopal Church in session at the same time two blocks away. Beneath these headlines another blared, "Cold Front Here Quiets Big Winds."

At one time delegates had a "cold front" toward an amendment to the ULC constitution approved at the Toronto convention. They voted not to ratify Article IX, which outlines the ULC president's responsibilities. Opposition was to the president having "oversight of the activities of the office of secretary and of the office of the treasurer." However, the convention rescinded this action and ratified all Toronto amendments.

In the convention sermon, Dr. F. L. Conrad, synodical president, stated that "Luther is still in high gear, throughout the world."

Dr. Conrad himself stays in high gear in this state that stretches 500 miles. The synod believed he needed help. Approval was given the executive committee to call an assistant to the president by July 1. His responsibilities will be in the fields of stewardship, evangelism, and home missions.

FINANCIAL STEWARDSHIP showed both high and low gear. Treasurer Charles Heilig of Salisbury, making his 25th annual report, called 1954 a "good year." He handled $620,692, including the "largest apportionment ever paid" (total of $259,028) and the greatest amount ever given to institutions. However, certain mission activities and payments to Lenoir Rhyne College had to be postponed to get $10,300 to pay the ULC apportionment in full.

Stewardship committee chairman, Ernest

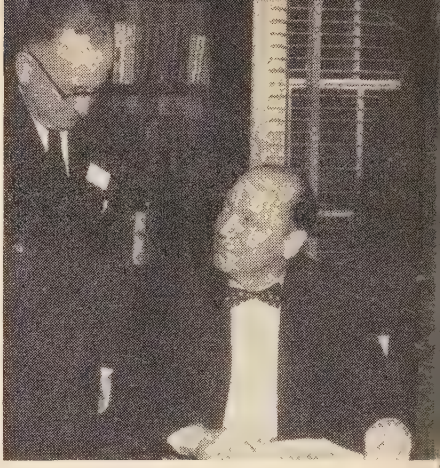
L. Misenheimer, Jr., Kannapolis, implied that there was too much low-gear activity in stewardship for the first quarter of 1955. In 1953 the synod adopted the "covenant plan" of benevolence giving. No apportionments are assigned but congregations "covenant" what they will give. The plan seemed to work well in 1954, with giving increasing 9 per cent over 1953. But 1955 covenants indicate that giving over 1954 will increase only about 2 per cent.

The stewardship committee reported bluntly that, "Too many congregations are taking advantage of the (covenant) plan to get out as 'cheap as possible' on benevolences." The covenant plan, another name for the "grace system," is not moving too gracefully at present, but the committee feels that more education and motivation, and a full-time man in stewardship, will do much to solve the problem.

Output of new pastors is in high gear. Thirteen were approved for ordination at a service to be held June 12. All are graduates of the Southern Seminary. The synod remains mission-minded. Two missions, Christ and Redeemer, organized in Charlotte in January, were received into membership. Mission committee chairman, H. E. Isenhour, Salisbury, reported plans for organization of work at Kinston and at Reidsville. The Brotherhood reported $39,821 raised in 1954 for the "Loan and Gift Fund" for mission development.

The synod took no stand, stated no principle, gave no guidance, and had no discussion on the problem resulting from the Supreme Court decision on segregation in public schools. The Commission on Negro Work was discontinued and one of its responsibilities, "a grass-root program of Christian education in race relations," was given the committee on social missions. Only other recognition that there are two races in the South was the report of the mission committee that "efforts to begin a Negro mission in Winston-Salem have not materialized due to the inability of the committee to place a developer in the field."

Dr. G. Elson Ruff represented the United Lutheran Church. He told how the benev-



GOOD NEWS FOR LENOIR RHYNE

North Carolina Pastors Frank Davis, le Robert Shelby, right, discussed fund repo with Lenoir Rhyne President Cromer

olence dollar was divided and used by t various boards of the ULCA. At a Luther Layman's Movement breakfast for whc synod, he reminded his audience that "L ther is the one who put laymen to work the church and made all Christians missic aries."

Dr. Stewart Herman, speaking for L theran World Action, told about the pos bilities, problems, and challenges of L theran work in South America.

Dr. J. L. Morgan, Salisbury, presid emeritus of the synod, attended his 5 straight synodical convention. The de gates rose in tribute to this "grand old ma of North Carolina Lutheranism.

South Carolina Synod

St. John's Church, Spartanburg, Apr. 25-28

By WYNNE C. BOLIEK

TWO MISSION CHURCHES organized dur the past year became a part of the So Carolina Synod . . . Largest receipts in year in the synod's history were contribu in 1954 . . . Success of the appeal $500,000 for Newberry College was

orted. These were high points in the con-ntion of this synod.

Dr. Karl W. Kinard completed 12 years full-time president and was elected to nother four-year period. At the banquet onsored by the Brotherhood, Dr. Kinard as given $800 in appreciation of his serv-es. Other officers of the synod were re-ected: Dr. Carl B. Caughman, secretary; B. Ballentine, treasurer; James B. Wess-ger, statistical secretary.

The report of the president indicated mething of the growth of the synod. The mber of ministers on the roll 12 years ago as 82, today it is 122. Contributions to nevolences increased from $93,790 to 82,159. Amounts paid on ULCA appor-nment rose from $22,000 to $134,579. ptized membership advanced from 32,870 41,561.

MISSION CHURCHES received into the nod were: Transfiguration, Cayce, the v. Clarence Stucke pastor, and Messiah, orth Charleston, the Rev. Clyde S. Beden-ugh pastor.

In stressing the urgency of evangelism, r. Franklin Clark Fry said, "Our greatest resy is to imagine we can hold in one life l that God pours into it." The overflow ould pour out toward others. He asked e questions, "When is the last time you ve talked to anyone about Christ?" and Have you no news?"

J. B. Ballentine reported that total funds ndled by the synod treasury last year were 14,824.89. H. Odelle Harman, chairman the Board of Trustees of Newberry Col-ge, and general chairman of the special re-Centennial Appeal, reported the suc-ssful completion of the appeal in the South arolina and Georgia-Alabama synods. The al of $500,000 is being exceeded. The peal will be launched in the Florida Synod thin a few weeks, with a goal of $75,000. the appeal is successful in Florida it is lieved the total will exceed $600,000.

Chris A. Kaufmann, acting president of e college, spoke of the beginning of the w dormitory for men, and of the require-nts for salaries as set by the Southeastern sociation of Colleges. John M. Caugh-

PRESIDENTS AT CONVENTION

Dr. Karl Kinard greets Dr. Franklin Clark Fry at South Carolina Synod meeting

man, chairman of the finance committee, reported on how the college is now operating in the "black."

Director of Lutheran World Action for the synod, the Rev. J. Milton Frick, reported reaching the goal 119.59 per cent in 1954, for a total of $33,553.46, the largest ever by the synod. Also two large truck-loads of clothing had been collected for Lutheran World Relief in 1954.

The synodical field worker, the Rev. J. Shelton Moose, reported on home mission activities and also on Lutheran refugee efforts. He spoke of the difficulties in trying to place refugees under existing laws.

Reporting for the Children's Home, Salem, Va., T. C. Rohrbaugh, superintendent, said the institution had cared for 114 children during the past year. He also described efforts in placing children for adoption. Dr. Wynne C. Boliek reported that Lowman Home, White Rock, S. C., cared for 134 elderly people. The Rev. Kenneth Webb spoke of plans for a synod-wide rally on evangelism some time this fall.

Dr. Carl Honeycutt, reporting for Southern Seminary, Columbia, told of strengthen-

ing the faculty during the past two years and of the beginning of the Graduate School. Dr. Frederick K. Wentz, member of the faculty, spoke of the improvements and expanding program of this institution.

The synod adopted a 1956 budget of $317,149, including institutional quotas, as compared with $274,703 for 1955. The synod adopted the amendments to the constitution of the United Lutheran Church in America, as approved at the last ULCA convention.

Per capita giving in the synod in 1935 was $10.10; in 1954, $59. In 1941 for ULCA apportionment the per capita was 58 cents while in 1954 it was $4.50.

No resolutions were offered in regard to segregation or integration.

"The best parsonages in the state and some of the finest churches are to be found in the rural areas," said the Rev. Paul G. McCullough, reporting for the committee on the rural church. He cited remarkable developments and improvements in properties among rural churches within the past 10 years.

Virginia Synod

Holy Trinity Church, Lynchburg, Apr. 26-29

By MARSHALL F. MAUNEY

HOME MISSIONS were in the spotlight at the convention of the Synod of Virginia. Four new congregations were received totaling 430 baptized members, 288 confirmed members. They were Messiah, Knoxville; St. Paul's, Maryville; St. Timothy, Norfolk; and Good Shepherd, Virginia Beach.

In addition, Dr. Luther W. Strickler, chairman of the Home Missions Committee, announced five new areas are ready for mission development. One of these is the fourth to be developed in the last two years within the territory of Dr. Strickler's own congregation, First Church, Norfolk. Besides liberal financial support, First Church has transferred 140 confirmed members to the three already chartered.

A related matter was a report of th Home Mission loan fund appeal committe This appeal to raise $50,000 by the end o this year to add to the loan fund is well o its way, with $47,636 pledged and $29,55 paid in cash. The net amount of the fun at present is approximately $130,000.

SYNOD PRESIDENT J. LUTHER MAUNEY, i the sermon at the opening session, cha lenged delegates to be transformed after th fashion of Christ's transfigured glory. Th representative of the ULC, Dr. Henry H Bagger, gave a thorough report on the pr gram of and developments of the churc He addressed a Lutheran Layman's Mov ment gathering on the way in which th LLM enlarges the dimensions of a mar life. Dr. Stewart W. Herman, speaker the Brotherhood banquet, told of the e citing work of conserving Lutherans Latin America for the church.

Amendments to the ULC constitutio passed with very little discussion exce Article XI, Section 3, dealing with the d finition of duties of the Executive Boar This evoked a rash of oratory such as h not been heard on the floor for sometim Speaking against the amendment, one de gate declared, "Too much power is n needed under great leadership (as we ha today). Too much power is extremely da gerous under weak leadership." Anoth speaking in favor of ratification, sa "Those who have spoken against this a entirely too fearful and entirely too tru less . . . We not only are proud of our t dition and history. We also are makers tradition and history!" The amendment w carried by a substantial majority.

DR. EDWARD K. RODGERS of the Pit burgh Synod explained the new Evangeli program of the ULC, which was discus at some length and heartily endorsed.

The Stewardship Committee reported increase of $14,084 paid on apportionm in 1954 over 1953. Synodical quota to ULC was paid in full and its LWA qu was met by 100 per cent. A budget $239,560 was adopted for 1956.

JMMER CAMPING PROGRAM IN THE UNITED LUTHERAN CHURCH

At least 57 camps will be operating this summer in the United States and Canada der the auspices of ULC synods or agencies. A complete list compiled by the Board Parish Education is printed here, including the name and address of the person from om full information about the camping program may be obtained. Group served by e camp is indicated by key letters following camp's name. J—Juniors; M—Intermeates; S—Seniors; YP—Young People; A—Adult; F—Family; LL—Luther League.

ALIFORNIA

mp Yolijwa (Pacific Southst Synod) J-M-S
ven Oaks, Calif.
e Rev. John D. Foerster
3 Church Street
dlands, Calif.

OLORADO

uth Camp (Rocky Mountain Synod) M-S-YP
mp Trojan, Boulder, Colo.
s. Edna Bugdanowitz
01 Grape Street
nver, Colo.

ORIDA

mp Emmanuel (Florida Synod) M-S-YP-F
loveland, Fla.
e Rev. Douglas F. Wessel
7 South Ridge
ytona Beach, Fla.

.INOIS

nois Lutheran Leadership Camp (Illinois and Wartburg Synods) S-YP-A
te Geneva, College Camp, Wis.
e Rev. Henry F. Neal
.D. No. 1, Rock City, Ill.
mp Lu-Cen (Ill. Synod—Central Conference) M-S
t Bay Camp, Bloomington, Illinois
e Rev. Ray O. Zumstein
e West Cook Street
. Pulaski, Ill.
mp Lu-So-Co (Ill. Synod—South Conference) M-S
e Benton, Ill.
e Rev. William A. Hover
6327 Alamo
Clayton 5, Mo.
Northern Illinois Lutheran Youth Camp (Ill. Synod—Northern Conf.) J-M-S
Round Lake, Ill.
The Rev. John E. Cooperrider
4200 North Keeler Avenue
Chicago 41, Ill.

INDIANA

Camp Lutherwald (Indiana Synod) J-M-S-LL
Twin Lakes, Howe, Indiana
Mr. Donald M. Dow
Lutherwald R.R. 1
Howe, Indiana

IOWA

Lutheran Youth Camp (Iowa Synod) M-S-YP-F
Camp Okoboji, R.F. No. 2, Milford, Iowa
The Rev. William H. Swarbrick
391 West 12th Street
Dubuque, Iowa

KANSAS

Camp Wa-Shun-Ga (Kansas Synod) J-M-S-LL-F
R.F.D. No. 1, Junction City, Kansas
The Rev. Aksel C. Larsen
3454 South Gary Street
Tulsa, Oklahoma

KENTUCKY

Lutheran Leadership School (Kentucky-Tennessee Synod) J-M-S-YP-A
Centre College, Danville, Ky.
The Rev. Charles Masheck
407 Taylor Avenue
Bellevue, Ky.

MARYLAND

Summer School for Church Workers (Maryland Synod) M-YP-A
Hood College, Frederick, Md.
The Rev. Howard F. Reisz
3625 Falls Road
Baltimore 11, Md.
Lutheran Youth Camp (Ministers' Conf. and Inner Mission Soc. of Baltimore) J-M-S
Jolly Acres, White Hall, Md.
The Rev. Roland A. Ries
507 Park Avenue
Baltimore 1, Md.

MICHIGAN

Lutheran Summer Camp (Michigan Synod) J-M-S
Gun Lake, Shelbyville, Mich.
The Rev. Raymond Heine
East Elm St., Monroe, Mich.

MINNESOTA

United Lutheran Camp of Minnesota (Northwest Synod Central Conference) J-M-S-YP-A
Green Lake, Chisago, Minn.
Camp Registrar
Box 200, Long Lake, Minn.

MONTANA

Montana Lutheran Bible Camp (Northwest Synod, Western Conference) F
Clydehurst on the Boulder, McLeod, Mont.
The Rev. John E. Dehann
Rocky Boy, Box Elder, Mont.

NEBRASKA

Camp Sheldon—Synodical Youth Camp (Central States Synod) LL
Columbus, Nebr.
The Rev. A. H. Pinkall
24th and I Streets
Omaha, Nebr.

Camp Wan-A-Tu-A (Central States Synod) LL
Niobrara State Park, Niobrara, Nebr.
The Rev. Ralph L. Ritzen
1420 North Madison
Fremont, Nebr.

Midland Summer Assembly (Central States Synod) J-M-S-A
Midland College, Fremont, Nebr.
The Rev. J. Ernest Messer
316 West 20th Street
Falls City, Nebr.

NEW JERSEY

Camp Beisler (New Jersey Synod) J-M-S-YP
Port Murray, N. J.
Mr. William A. Lewis
Apt. 7A, 40 Brookside Avenue
Somerville, N. J.

NEW YORK

Pinecrest Luther League Leadership School (New York and New England Synod) YP
Camp Beisler, Port Murray, New Jersey
Miss Ruth Mortenson
144 Hale Avenue
Brooklyn, New York

Camp Trexler (Lutheran Boys' Work Foundation) J-M-S boys
Lake Stahahe, Seven Lakes Drives, Southfields, N. Y.
Mr. Harold I. Stewart
11—78th Street
Brooklyn, New York

Camp Ma-He-Tu (New York and New England Synod) J-M-S girls
Lake Kanawaukee, Interstate Park, Bear Mountain N. Y.
Dr. Paul C. White
231 Madison Avenue
New York 16, N. Y.

Lutheran Summer School for Church Workers (N. Y. and N. E. Synod) YP-A-F
Silver Bay, Lake George, N. Y.
Dr. Paul C. White
231 Madison Avenue
New York 16, N. Y.

Silver Lake Youth Conference (N. Y. and N. E. Synod) M-S-YP
Batavia YMCA Camp, Silver Lake, N. Y.
The Rev. Herman B. Miller
272 Robinson Street
North Tonawanda, N. Y.

NORTH CAROLINA

Lutheridge Assembly (N. C., S. C., Ga.-Ala. and Miss. Synods) J-M-S-A
Arden, N. C.
Dr. J. Lewis Thornburg
126—5th Avenue, N.E.
Hickory, N. C.

NORTH DAKOTA

North Dakota Bible Camp (Northwest Synod—Western Conference) F
Pilgrim Park, Bottineau, N. D.
The Rev. I. B. Kindem
1104 Fifth Street
North Fargo, N. D.

OHIO

Chautauqua Lutheran Assembly (Ohio Synod) F
Chautauqua, Ohio
The Rev. Warner E. Holmgren
1336 Fairview Avenue
Dayton 5, Ohio

Camp Mowana (Ohio Synod) J-M-S
R.D. 2, Mansfield, Ohio
The Rev. Richard W. Powell
20 South 3rd Street, Suite 23
Columbus 15, Ohio

Lakeside Lutheran Summer School (Ohio Synod) M-S-YP-A
Lakeside, Ohio
The Rev. Willard H. Borcher
27 North St. Clair Street
Dayton 2, Ohio

OKLAHOMA

Camp Luth-A-Homa (Centr States Synod) J-M-S
Lake Murray State Park, Camp No. 1, Ardmore, Ok
The Rev. Aksel C. Larsen
3454 South Gary Avenue
Tulsa, Okla.

OREGON

Camp Colton (Pacific Syno J-M-S
Colton, Oregon
The Rev. John L. Cauble
945 North Summer Street
Salem, Oregon

PENNSYLVANIA

Lutherlyn Leadership Traini Camp (Pittsburgh Synod J-M-S-YP-A
Prospect, Pa.
The Rev. S. S. Shaulis
Greenwood Village,
R.F.D. No. 4, Butler, Pa.

Summer Assembly of the Pittsburgh Synod, S-YP
Thiel College, Greenville,
The Rev. William J. Welth
610 West Judson Avenue
Youngstown 11, Ohio

Camp Sequanota (Central Synod) J-M-S-YP-A
Jennerstown, Pa.
The Rev. Roderic N. Senfi
Jennerstown, Pa.

Camp Juniata (Central Pa Synod) J-M-S
Reedsville, Milroy R.F.D.,
The Rev. John E. Stambau

119 East Main Street
Belleville, Pa.

Camp Susquehanna (Central Pa. Synod) J-S
Susquehanna University, Selinsgrove, Pa.
The Rev. Adam P. Bingaman
R.F.D. No. 1, Montgomery, Pa.

Gettysburg Assembly for Church Workers (Central Pa. Synod) S-YP-A
Gettysburg College, Gettysburg, Pa.
The Rev. Howard O. Walker
946 North George Street
York, Pa.

Camp Miller (Ministerium of Pa.) J-M-S
Shawnee-on-Delaware, Pa.
Board of Christian Education
719 Muhlenberg Building
1228 Spruce Street
Philadelphia 7, Pa.

Camp Hagan (Ministerium of Pa.) J-M-S
Shawnee-on-Delaware, Pa.
Board of Christian Education
719 Muhlenberg Building
1228 Spruce Street
Philadelphia 7, Pa.

Ministerium Camp (Ministerium of Pa.) J-M-YP-A
Shawnee-on-Delaware, Pa.
Board of Christian Education
719 Muhlenberg Building
1228 Spruce Street
Philadelphia 7, Pa.

Camp Nawakwa (Board of Parish Education) J-M-S
Orrendtsville, Pa.
The Rev. Reginald W. Deitz
316 South Hay Street
Gettysburg, Pa.

TEXAS

Lutherhill (Texas Synod) J-M-S-F
Grange, Texas
Mr. Arlyn Hausman
R.F.D., Goliad, Texas

VIRGINIA

Powell's Fort Valley Camp for Lutheran Youth (Virginia Synod) J-M-S
Detrick, Va.
Rev. Ira J. Wilson, Jr.
R.R. No. 1—Box 88
Woodstock 3, Va.

Southwest Virginia Youth Camp (Va. Synod) J-M-S
Camp Moxley, Konnarock, Va.
The Rev. Albert J. Shumate
Rural Retreat, Va.

Massanetta Summer Assembly (Virginia Synod) S-YP-A-F
Massanetta Springs Hotel, Harrisonburg, Va.
The Rev. Charles G. Tusing
511 North Washington Ave.
Pulaski, Va.

WASHINGTON

Camp Lutherwood (Pacific Synod) J-M-S
Lake Samish, Bellingham, Wash.
Mr. Oscar Liudahl
750 North 17th Street
Salem, Oregon

WEST VIRGINIA

Camp Luther (West Virginia Synod) J-M-S
Cowen, W. Va.
The Rev. Donald D. Anderson
47 South Main Street
Keyser, W. Va.

WISCONSIN

Pine Lake United Lutheran Camp (Northwest and Wartburg Synods) J-M-S-YP-A-F
Route No. 2, Waupaca, Wis.
The Rev. G. F. Genszler
1402 Main Street
Marinette, Wis.

CANADA

Mulhurst Bible Camp (Alberta Conference) J-M-S
Pigeon Lake, Mulhurst, Alberta
The Rev. John Kunkel
Golden Spike, Alberta

Lake Katepwa (Saskatchewan Conference, W. Canada Synod) M-S-YP
Lutheran Bible Camp, Indian Head, Saskatchewan
The Rev. A. Blackwell
3604 Mason Avenue
Regina, Saskatchewan

Sunrise Lutheran Camp (Icelandic Synod) J-M-S
Husavick, Manitoba
Mrs. S. Olafsson
Box 701, Selkirk, Manitoba

Brereton Lutheran Camp (Manitoba District Luther League) J-M-S-YP
Rennie P.O., Manitoba
Mr. Walter A. Schultz
315 Lansdowne Avenue
Winnipeg, Manitoba

Lutherlyn Camp (Luther League of Eastern District, Canada Synod) J-M-S
Chaulk River, R.F.D. No. 1, Point Alexander, Ontario
The Rev. Arthur F. Conrad
29 Bayswater Place
Ottawa 3, Ontario

Lutheran Summer Camp (Canada Synod) J-M-S
Camp Edgewood
Eden Mills, Ontario
The Rev. Norman A. Berner
237 King Street
Kitchener, Ontario

Geneva Park Youth Camp and Training School (Canada Synod Luther League) S-YP
Lake Couchiching, Orilla, Ont.
Miss Bernice Phillips
147 Moore Avenue
Kitchener, Ontario

Lutheran Youth Camp (Nova Scotia Synod) J-M-S
Lake Mush-A-Mush, New Cornwall, Nova Scotia
The Rev. L. G. Bald
Lunenberg, Nova Scotia

CENTRAL STATES

First ULC Church in Oklahoma In 44 Years Is Organized in Tulsa

By PAUL C. WIEGMAN

OMAHA—When Ascension Church was organized Apr. 3 in Tulsa, it was the first new ULCA congregation in Oklahoma in 44 years. The mission already owns a $25,000 five acre tract in the heart of a growing development within two blocks of new U.S. Highway 66.

Organization service was attended by 170, took place in Revere Elementary School. Charter membership was 70 confirmed, 124 baptized members. The new congregation ha a 14-voice choir, Brotherhood, Women of the Church and Luther League.

Pastors Louis H. De Freese, Oklahoma City; Alfred J. Duis, Stillwater-Perry, Okla. Aksel C. Larsen, Tulsa; and Fred W. Henkel, field developer for the Board of America Missions, conducted the service of organization and administered Holy Communion. Paste Larsen of First Church, Tulsa, presented a $200 check to the mission.

ORGANIZATION day also came for Reformation Church in Kansas City, Mo., last month. Pastor Robert E. Schlichter announced that the mission had been organized with 70 confirmed and 107 baptized members. Central States Synod President Clemens H. Zeidler took part in the service.

CORNERSTONE for Immanuel Church, Lodge Pole, Nebr., was laid March 13. No definite date has been set for completion of the sanctuary which was designed by Philadelphia Architect T. Norman Mansell, noted Lutheran church builder. Contractor is an other Lutheran layman, A. W. Smith, of S John's Church, Alliance, Nebr. The con gregation is contributing volunteer labor.

Speaker at the cornerstone-laying cer mony was the Rev. Gerhard Gieschen, pr fessor at Central Theological Seminar Fremont. Pastor Henry T. Monnich, Nort west Conference president, assisted. Past is Norman E. Schroeder.

Robert D. Friest, assistant to the pre dent of Central States Synod, will serve stewardship consultant and leader for pa tors and laymen in the area of the Centr States Synod. He will head the LLM e listment campaign in the area.

Salem Church in Stillwater, Okla., H outgrown its building. On Palm Sunday 1 crowded into the church which has a seati capacity of 100. The congregation has s its property and is completing building pla . . . Grace Church, Lincoln, Nebr., will ce brate its 65th anniversary June 12 with all-day program at the State Fair groun

St. Paul's Church, Glenvil, and E manuel, Hastings, Nebr., have decided form a parish and call a pastor for b congregations. St. Paul's was served by Martin Schroeder who will now give his time to work with refugees.

WATTS GOING ON HERE?

When the Rev. Robert Arnold came to St. Paul's Church, Richmond Hill, N. Y., just one year ago from a pastorate in Texas where he had weathered the tornado of 1953, he welcomed the quieter atmosphere of the Long Island community.

A few days after the Arnold family settled down in the newly decorated parsonage, a lightning bolt knocked the chimney off the house, tore a hole in the roof.

During recent Lenten season, electric power twice went off during the services, leaving the church in darkness, not to mention the silent organ. On one of these occasions, the church bulletin carried the message, "When you pray you plug into the Power House!"

GIANT REPRODUCTION of Da Vinci's "Last Supper," dedicated in Philadelphia's Miller Memorial Methodist Church, is work of George F. H. Walters, Spring City, Pa., active Lutheran layman. Walters, who once wanted to be a professional boxer, became interested in religious art, studied in France and Germany. Because of huge size, painting had to be completed in barn outside Spring City where artist worked during winter in heavy clothes to protect himself against cold.

ILLINOIS

Plans for Evangelism Are Outlined by Weeg

By JOHN E. COOPERRIDER

CHICAGO—Evangelism is everybody's job, the Illinois Synod's recently appointed secretary for evangelism, Pastor A. Howard Weeg, told delegates at four synodical conferences last month. Pastor Weeg reported on his plans to conference representatives at meetings during the last week of April. As the synod's first secretary of evangelism, he began work in his new office Feb. 15.

Speaking to 68 lay and clerical delegates at the Chicago Conference at North Austin Church, April 26, he said that "evangelism is not a program, but an attitude . . . The job of evangelism is something we dare not entrust to professionals. It is the job of the *laos*, which in the New Testament meant all the people, the whole church."

Describing the manner in which he conceives his work, Pastor Weeg said, "I am not thinking in terms of a conference, a synod, or an area-wide program, but in terms of a parish here and a parish there.

ILLINOIS . . .

The synod has called a person who will move in on an individual situation, stay for two weeks, and offer help in that situation.

"The plan which I feel would be most beneficial in the long run," he said, "would be a two-week period in every congregation, starting with a preaching misson the first week, followed by instruction meetings, a visitation of prospects on the church's 'responsibility list,' and report meetings the second week.

"It is hoped that this experience will foster enthusiasm and provide education so that the congregation will be able to continue a growing program."

As an alternative to this plan, he suggested that the secretary be available for preaching, instruction, visitation, and report meetings to churches following their own evangelism plan.

Synod President Harmon J. McGuire gave a preview of matters before the synod this year. He announced that the executive board will recommend fall retreats for all pastors, comparable to the laymen's stewardship retreats which have been held for several years. The synod's stewardship committee will recommend to congregations adoption of the new "sector-plan" for every-member visitations. He added that the executive board "is still studying the proposal to relocate Carthage College."

MORE THAN HALF of the $100,000 Founding Fund for the first ULC Home for the Aging and Infirm in Illinois was on hand by the end of March according to Founding Fund Committee Chairman George Henry Aigner. At that time the committee expressed hope that the goal may be met by the time the Illinois Synod meets in May.

The United Lutheran Social Mission Society of Illinois, under whose direction the committee is working, was asked at the last synodical convention to raise the $100,000 Founding Fund before the synod itself undertakes to raise an additional $250,000 for construction of the home.

Nearly 500 women attended the two spring conventions of the Chicago Conference Women's Missionary Society on April 19 and 24 at Edgebrook Church and Reformation Church. Miss Lilliana Bartolomei spoke on her work as a missionary in Liberia at both places.

The society established the new office of inner mission secretary at these conventions and recommended that local societies do likewise. The office will keep congregations posted on the work of church welfare agencies in their communities and develop inner mission services within the congregations.

A group of Lutheran ministers in the Chicago area headed by Pastors Robert M. Herhold (ULC), Philip A. Johnson (Aug.) and Martin Graebner (Missouri Synod) have been holding informal meetings as the Urban Church Fellowship to study problems and opportunities of churches in changing communities.

CORONATION came for Bill Goodwin of Bethlehem Church Billings, Mont., when Pastor Robert A. Bartels proclaimed him King Arthur I. Bill reigns over "Royal Order of Round Table," boys' club in which youngsters from 9 years up are trained in life and practices of church. Boys advance through ranks from pages to knights, are elected "kings" for one-year terms.

RGANIZED on Palm Sunday was Reformation Church, Kansas City, Mo. The congregation, rmed with 70 confirmed, 107 baptized members, has purchased parsonage and church site. Four dults, 14 children were baptized at organization service at which Central States Synod President lemens H. Zeidler preached. Mission developer is the Rev. Robert E. Schlichter.

Dr. Clarence Lineberger, statistician of he Illinois Synod and a district superinendent in the Chicago public schools, led panel of ministers in a discussion on "Opportunities for Released-Time Education" the Chicagoland Lutheran Ministerial ssociation on May 9.

At a recent meeting of the Chicago Lutheran Seminary student body, the student hapel, dedicated last year, was renamed the obert Hite Memorial Chapel, in memory the former student killed last November an automobile accident. Mr. Hite was hairman of the committee which planned nd developed the chapel.

St. Luke's Church, Chicago, the Rev. Eldred H. Trede pastor, recently established a Sunday school class for mentally retarded children. Miss Audrey Nelson, the church's parish secretary, will teach the class on Sunday afternoons.

Trinity Church, Rockford, Dr. O. Garld Beckstrand pastor, received its longwaited cornerstone for its new church durg Holy Week. It came from the Shayyib harries, located northwest of Bethlehem, as shipped via Jerusalem and New York.

Trinity Church, Chicago Heights, recently celebrated the 40th anniversary of the Rev. J. Bannen Swope's pastorate with special services and presentation of a gift. During his tenure the confirmed membership of the congregation has grown from 98 to 502.

RECENT DEDICATIONS: New parsonages at Acacia Park Church, Chicago, the Rev. Harry C. Thiel pastor, and Christ Church, Clarendon Hills, the Rev. Norman J. Thalman pastor; new pulpit at St. James' Church, Peoria, the Rev. Paul E. Rassmussen pastor; new organ chimes at Atonement Church, Chicago, the Rev. Martin G. Kabele pastor.

NEW JERSEY

Synod Needs More Officers To Cope With Growing Task

By RALPH I. SHOCKEY

TRENTON—Delegates to the New Jersey Synod convention will decide whether to call a full-time superintendent of home missions, a director of parish education, or some other officer to help with the expanding work of the synod. They meet in St. John's Church, Ocean City, May 23-26. Another important question congregations

NEW JERSEY . . .

will be obliged to answer is whether the remaining $73,000 for the Tri-Objective Appeal can be raised by the end of this year.

The big state-wide Lutheran rally at the Music Pier on May 25 is a special feature of the convention. Dr. Edwin Moll, who returned in March to his post as secretary of the ULC Board of Foreign Missions after serving for over eight years as director of the Lutheran World Federation's Palestine Branch, will speak on his work in Palestine.

All members of the Bethany Bible class honored at a special service at Christ Church, Bridgeton, recently, are over 80 years old. A pulpit Bible and service book for the altar were offered in remembrance of the group's departed members.

Dr. L. Ralph Tabor, pastor of First Church, Baltimore, addressed the synodical Brotherhood which met at the Lutheran Home in Moorestown, May 7. Dr. Tabor spoke on "The Day of March Has Come." Pastors J. Edward Gonzales, Plainfield, and Edwin L. Ehlers, Phillipsburg, conducted the devotions. Several hundred men from the synodical brotherhoods attended.

Cornerstone-laying ceremonies for the educational building of Calvary Churc Cranford, were held April 24. Pastor Go frey E. Alberti, Central Conference vi president, participated . . . Good Shephe Church, Weehawken, is observing its 50 anniversary this month. Pastor is C. Edg Koehnlein.

Family life and education meetings a being held in eleven congregations t month. Dr. Earl S. Rudisill, associate se retary of the ULC Board of Parish Edu tion, conducts the sessions.

The ground-breaking ceremony for t new $95,000 educational unit at St. Joh Church, Rutherford, was held April with the former pastor, Dr. Edwin Knudten, synod president, participati Increased school and church facilities made available by the expansion program

PENNSYLVANIA

Allegheny Home Auxiliary Campaigns for New Membe

By ROBERT G. SANDER

JOHNSTOWN—Hundreds of women in six-county Allegheny Conference area

FAREWELL PARTY was given by community leaders to Sister Grace Boehling, deacone Wicker Park Church, Chicago, when Sister Grace returned to the Baltimore Motherhouse four years of service to Wicker Park parish and community. "Award of Appreciation" wa sented by heads of PTA and civic associations in presence of Pastor Malcolm D. Shutters

t work in the annual membership campaign f the Women's Auxiliary of the Allegheny utheran Home. Campaign dates are April 7 to May 17. In 1954 there were 9,831 iemberships solicited in the conference rea. It is hoped 10,000 will be obtained iis year.

The auxiliary was organized in 1951. It as given between $60,000 and $70,000 to ie home, most of which has been used to educe debts. The major share of member- up funds received this year will be applied the $90,000 indebtedness which remains n the Johnstown unit of the Allegheny omes.

Few churches of the conference have re- onded to the new children's program of e Board of Parish Education which has ised many questions. To stimulate work n this program the Conference Committee n Christian Education has elected the Rev. sse E. Wolf of the Glasgow-Blandburg harge as Allegheny Conference children's ork secretary.

Vacation school workshops were held by e Committee on Christian Education in oxham Church, Johnstown, on May 11 id in Christ Second Church, Altoona, on ay 12.

A CHURCH will be built next to a coal ine in Jackson Township. St. Paul's hurch, located near Mundy's Corner off bute 30, broke ground for a parish house d educational unit on a site adjacent to a aft of Bethlehem mines on May 1. The 25,000 building will be used as a church til a sanctuary is added. A parsonage will o be built later. Construction of the first it will get underway early this summer.

St. Paul's was organized as a mission of e Central Penna. Home Mission Board d of the Board of American Missions en two of the oldest congregations in anty-Glo and Jackson Township merged 1953. St. Paul's Ogden Church in Jack- n Township, built in 1862, is still being d for services and will be retained by e congregation for its historical value. A veyard with tombstones of the Civil War is adjacent to the church. The Nanty- o church, which was built in 1902, may be sold when the new building is ready.

At the ground-breaking service the Rev. Roy L. Yund of Christ Church, Sipesville, represented the Board of Synodical Missions and the Rev. Paul J. Keller, secretary of the Allegheny Conference and pastor of St. Matthew's Church, Martinsburg, brought conference and synodical greetings. The Rev. Russell R. Kerns is pastor.

Wendell L. Myers, 34, of near Portage, has been named Cambria County's outstanding young farmer for 1954. The award was made by Johnstown's Junior Chamber of Commerce in April. Mr. Myers is a Lutheran, having served on the council of St. John's Church, Summerhill, for the past 11 years. He was cited for deriving 100 per cent of his income from the 220 acres he farms.

Three pastoral changes within the conference took effect May 1. The Rev. Lester J. Kaufman resigned the New Centerville charge to accept a call to the Fayetteville charge in Franklin County. The Rev. George C. Serbe, Jr., resigned Grace Church, Bellwood, to become pastor of Shoop's Church, Colonial Park, Harrisburg. The Rev. David E. Bomboy left the Stoystown charge to serve Zion Church, Everett.

Evangelism Tops Agenda For Ministerium Meeting

By CARL W. WEBER

PHILADELPHIA—Evangelism will be high on the list of topics when the Ministerium of Pennsylvania meets at Buck Hill Falls May 23-26. The ULC evangelism program for 1956 and 1957 will be explained by Dr. Oscar W. Carlson, president of the Board of Social Missions. Preparations for a pilot evangelism project in the Lehigh Valley are now underway in the Allentown Conference. Mission week is Nov. 6-13. Similar missions may be conducted later in the fall and winter in the Wilkes-Barre and Pottsville conferences.

The convention will hear the proposal of the synodical Board of Home Missions to call an additional staff member. His task

DORMITORY for 75 to 100 students is planned by Hartwick College, Oneonta, N. Y., after fire destroyed men's dormitory last February. Construction of $300,000 building is scheduled to begin soon. Funds will be secured through contributions from synod, groups and individuals.

PA.: PHILADELPHIA . . .

would be to supervise survey and mission development. The present superintendent of home missions, Dr. Roy L. Winters, would become executive secretary of home missions and director of rural church work.

ULC Secretary Dr. F. Eppling Reinartz will address the convention as ULCA representative. Dr. Edwin Moll will report on Lutheran World Action. Other speakers will be Dr. George H. Berkheimer, Dr. Jesse Reber, and John Boyson, associate circulation manager of THE LUTHERAN.

CONGREGATIONS must make a more determined effort to meet benevolence goals, Stewardship Secretary Samuel E. Kidd warned last month. Despite a 4.38 per cent increase over last year in receipts in February, total benevolence giving for the first quarter of 1955 will be well below the budgeted amount unless a substantial increase was made in March. Figures for March will be released later this month. To meet 1955 goals, receipts should be 24.5 per cent higher than last year. Said Pastor Kidd: "Everybody hopes that 1955 will be the year in which the Ministerium meets its full obligations. If we should ever stop hoping, the life of our area of the church would be endangered."

Theme for the 1955 Inner Mission Conference at Lutherland in the Poconos is "The Christian in His Community." The date is Aug. 30-Sept. 2. Emphasis will be on church and family life. "The Church Looks at Marriage and the Family" will be the topic of three daily sessions. Mrs. Ruth Grigg Horting, prominent Lutheran churchwoman of Lancaster and Pennsylvania Secretary of Public Assistance, has tentatively agreed to deliver the keynote address.

STEWARDSHIP "sector projects" were explained to 161 pastors from the German Norristown, Philadelphia and Reading conferences in February and to church councilmen in April and early May. The sector project, mobilizing all churches in a given area in a sustained stewardship effort, met with striking success in the Iowa Synod. It will be used this year in the Pennsylvania Ministerium, Central States Synod and Pacific Synod.

First step for establishment of a second ULC mission in Levittown, Philadelphia's largest suburban housing development, was taken when the Board of Home Missions secured three-and-a-half acres adjoining the new Country Club section as site for a new church. The area is one of the seven on the list selected for survey this summer. Levittown's first ULC mission, Christ Church, was organized Nov. 1, 1953 with 280 members. It is now nearing the 500-member mark.

First unit of St. David's Church, Academy Gardens, Philadelphia, was dedicated by Pastor Lester W. Stoneback March 27. St. David's, organized in 1952, has been worshiping in a nearby building until now. The larger facilities will enable the mission to minister more effectively to the community in which St. David's is the only church.

A leadership training school was held

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

alem Church, Philadelphia, on April 24. rof. John H. Reumann of the Philadelphia heological Seminary spoke of the Apostles' reed's history and background, Salem's astor James A. Graefe of its teaching alues and application.

Gospel Truth

A "lucky dollar" was on the collection plate of St. John's, Overbrook (Philadelphia) on the fourth Sunday in Lent. It was listed as a $100 winner in the daily Philadelphia "Bulletin" contest. The same day a donor gave $1,000 to the church.

The gospel message for the day was John 6:1-15—the feeding of the five thousand.

AMONG THE CONGREGATIONS: A special rvice for the baptism of children was spon- red by Christ Community Church, Upper arby, on Easter Sunday . . . Trinity hurch, Manoa, expansion program got un- r way May 14 . . . St. Paul's Choir, Glen- le, together with the choirs of Trinity, illow Grove; Church of the Living Word, oslyn; and Christ Church, Oreland, pre- nted Dubois' "Seven Last Words" on Pas- n Sunday . . . Prince of Peace Church, awndale, will celebrate its 25th anniver- ry by raising $25,000 for benevolence d current expense . . . Requests for leaflets which Pastor Raymond F. Anderson of . Paul's, Oak Lane, gives suggestions for mily Bible reading have come from neigh- ring churches of other denominations and itheran congregations in the Midwest.

XAS-LOUISIANA

housands of Texans Came o Attend P-T-R Mission

By J. F. VORKOPER

HOUSTON—Thousands of Lutherans gath- ed every night in Houston churches dur- g the second week in March to attend the st Preaching-Teaching-Reaching mission be organized by National Lutheran Coun- churches in the Texas area.

Taking part in the program were 21 churches of the ULC, Augustana, American Lutheran and Evangelical Lutheran Church. Daily attendance averaged 2,800. General chairman was Augustana Pastor Paul T. Seastrand. Publicity chairman was ULC Pastor Delmar I. Dolton. The Rev. William E. Berg, director of evangelism of the Augustana Church, directed the daily "pastors' school."

With 21 guest missioners from six states participating, the program began on March 6. The first afternoon rally was attended by 800 adult and youth leaders. For the Sunday evening vesper services 2,285 persons gathered.

During the week 180 visitors made 1,329 calls on prospects, contacted over 2,000 persons, gained 436 commitments of adults and children for Sunday school and church membership.

Pastors Hugo M. Rathcamp, Grand Prairie; Roy B. Setzer, Louisville, Ky.;

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Sunday Worship 9:30 and 11:00 A.M.
Sunday School 9:30 A.M.

TEXAS-LOUISIANA . . .

David F. Cooper, Austin; and Dr. Royal E. Lesher, Austin, were preachers in ULC churches.

Redeemer Church found 80 prospects interested in church membership. Grace Church enrolled 21 in the adult class, obtained eight for transfers, six for Sunday school, and eight for baptism. St. James' Church reported 120 calls made by 34 teams.

The annual leadership training conference was held at Camp Lutherhill with 150 attending. The Rev. Lawrence M. Reese of the Board of Parish Education was guest leader and teacher. Mrs. Hugh Lieper, Austin, is chairman of the synodical Parish Education Committee. Following the conference, Pastor Reese will conduct clinics for young people's work in various centers of synod.

A giant rally has been planned for the meeting of the Texas-Louisiana Synod on May 25. ULC President Franklin C. Fry will be the speaker. United Dr. Martin Luther Church, Shiner, will be host in its new building. Two young men will be ordained at the convention and five new missions will affiliate with the synod, one in Louisiana and four in Texas.

Synod President Royal E. Lesher will speak June 28 on rural evangelism at the annual Rural Church Meet, sponsored by the Agriculture, Economic and Sociology Department of the Texas A. and M. College, College Station.

Men from all over Texas and Louisiana gathered for the synodical Brotherhood convention at Camp Lutherhill April 23-25. The president of the ULCA Brotherhood, Mr. Merwyn C. Fuss, was national representative and spoke at the banquet. Mr. M. R. Henniger, Austin, is synodical Brotherhood president.

Messiah Church, Austin, developed Pastor David F. Cooper, was organized Easter with charter roll of 90 baptized members. Synod President Lesher preached the service. The pastor of an Augustana Lutheran sister mission in South Austin, the Rev. David Larson, addressed the Sunday school. Messiah was sponsored by the Pennsylvania congregations, St. Paul's and Salem in York, which are served by Pastor John Bruce Weaver.

Changes in the synod's executive committee were made necessary by the resignation of Mr. Harry T. Pitts and by the nomination of Mr. Ted T. Teel as synod treasurer after the former treasurer, C. H. Wagner, had been appointed synodical superintendent of construction. Mr. Pitts resigned for reasons of health. His place was taken by Mr. Carl Niemeyer, San Antonio. Mr. Ed. Overback, Houston, filled the vacancy left by Mr. Teel's appointment.

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Holy Trinity
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CHARLES J. HARRIS, Pastor
Holy Communion Monthly—First Sunday—8:30 A.M.
The Service 11:00 A.M.
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St. Michael's Lutheran Church
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One block from the University of California Campus

St. Luke's, San Antonio, is raising funds r a $100,000 church with seating capacity 436 . . . A $1,500 campaign has been unched by Crestview Church, Waco . . . . Peter's, Ander, dedicated a parish hall ay 1 . . . Redeemer Church, Houston, ex- cts to dedicate the new education building June. Its pastor, George Housewright, d Mrs. Housewright will be back by then m their trip to Europe and the Near East . St. Mark's, Corpus Christi, is planning new educational building, and its Brother- od is canvassing a new section of the city th establishment of another mission in ind . . . The new Dallas mission, Good epherd, used its new building the first ne Easter Sunday. Dedication is set for ay 29.

ST. LUKE'S CHURCH, San Antonio, is fight- g a new zoning law that would bring an tomobile servicing plant in the immediate oximity of the church . . . FIRST UNITED HURCH, Dallas, the Rev. Wm. J. Hoebel stor, reported a membership of 534 bap- ed and 406 confirmed members at the end 1954. Indebtedness was paid off, a new rsonage purchased and church and church hool building air-conditioned . . . PASTOR MES F. VORKOPER began preaching in inity Church, Miles, Feb. 13. Dr. Royal Lesher installed the pastor Feb. 27.

RGINIA

ynod-Wide Workshops tress Stewardship Aims

By MARSHALL MAUNEY

ROANOKE—Stewardship Workshops were ld simultaneously for councilmen and urch workers in 15 parishes in the Vir- ia Synod on May 15. They were con- cted by teams—a minister and one lay- an—who received special training at an stitute conducted by Zeb Trexler, asso- te director on the staff of the Lutheran ymen's Movement, and Paul Folkemer, st LLM president, at Roanoke on Apr. 14. The workshops illustrated the meaning . and basis for, Christian stewardship and

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VIRGINIA . . .
the ways in which benevolence funds are used. They acquired special importance in view of the fact that at the end of the firs quarter of 1955 the synodical treasurer ha received only 15 per cent of the apportione benevolence.

Meetings were held at Mt. Calvary, M Jackson; Resurrection, Arlington; Bethe Winchester; St. Peter's, Shenandoah; Chris Staunton; Epiphany, Richmond; First, No folk; Emmanuel, Roanoke; Christ, Radfor Ebenezer, Marion; Holy Trinity, Wyth ville, Va.; Holy Trinity, Kingsport, Tenn St. James, Greenville, Tenn.; St. John Knoxville, Tenn.

WAYS TO IMPROVE Christian leadersh through continued education were discusse March 10 at Lynchburg College by Dr. J Elton Trueblood, professor of philosoph and chief of religious policy of the U Information Agency in Washington. D Trueblood delivered the Jennie Cutler Sh mate Lecture on Christian ministry. H

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"Though we must always hope to improve the quality of Christian leadership by reuniting stronger men," he said, "the chief way in which improvement can be made is by a change in the lives of those persons already committed to the task."

Holy Trinity, Kingsport, dedicated a new $85,000 parish house on April 17. The Rev. L. C. Sparks, Jr., pastor of St. John's, Knoxville, preached, and Dr. R. Homer Anderson, synod mission superintendent, performed the act of dedication. The building was dedicated in memory of Dr. John W. Shuey, late pastor emeritus of Holy Trinity. The Rev. Donald R. Fauble is pastor of the congregation.

ROANOKE COLLEGE has announced its 1955 commencement program. Dr. John M. Macgregor, professor of law at New York University, will give the commencement address and Dr. J. R. Brokhoff, pastor of St. Mark's Lutheran Church, Charlotte, N. C., will deliver the baccalaureate sermon. Two outstanding Roanoke alumni will receive honorary degrees. They are Robert M. Calhoun of Cleveland, Ohio, and Maj. Gen. Willie D. Carter, senior member of the U. S. Military Commission in the Far East. The Roanoke College Maroons won the Little Seven basketball title again in 1955. Coach Buddy Hackman's team established a conference record of nine wins to one defeat.

Malcolm ("Mac") Minnick, Jr., a ministerial student at Roanoke who is both president of the student body and of the Methodical Luther League, has been named the outstanding college undergraduate belonging to the Kappa Alpha Fraternity in Virginia.

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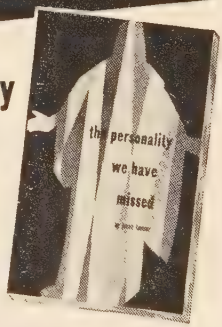

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Calendar of Synod Conventions

MAY

15-18 WEST VIRGINIA. Jackson's Mill

16-18 IOWA. St. Luke's Church, Sioux C

16-18 OHIO. St. Paul's Church, Newark

16-19 PACIFIC. St. Paul's, Spokane, Wa

23-25 NEW JERSEY. St. John's, Ocean C

23-26 ILLINOIS. St. Paul's, Dixon

23-26 PA. MINISTERIUM. Buck Hill Falls

24-26 MARYLAND. Gettysburg Seminary

24-26 NORTHWEST. First Church, Billin Mont.

24-26 TEXAS-LOUISIANA. Dr. Martin L ther Church, Shiner, Texas

24-26 WARTBURG. Immanuel, Lake G eva, Wis.

30-31 CARIBBEAN. Zion, Bayamon, Pue Rico

30-June 2. PITTSBURGH. Holy Trinity, Greenville

JUNE

6- 8 CENTRAL PENNSYLVANIA. Christ Chapel, Gettysburg

6- 9 NEW YORK AND NEW ENGLAND. John's Church, New York City

7- 9 SLOVAK ZION. Holy Trinity, N ark, N. J.

7-10 CANADA. St. Peter's, Ottawa, On

VIRGINIA . . .

IN THE CONGREGATIONS: Messiah Chu Knoxville, organized last December, has aside funds to send THE LUTHERAN and *Virginia Lutheran* into every home in congregation. The Rev. A. Hayne Bo has resigned the Stephens City parish accepted the call of the Shenandoah gregations of St. Paul and St. Luke. John Leigh Smith, who graduates Philadelphia Seminary this month, has cepted the call of Reformation Chu Greeneville, Tenn. Mr. Carlton Pelse graduating from Hamma Divinity Sc has accepted the call of St. Paul's co gation, Maryville, Tenn. He succeeds Rev. Glenn Boliek who organized St. P and has been reassigned by the Boar American Missions. Mr. Karl Laantee, Philadelphia Seminary graduate, has cepted the call of the Bland, Va., parisi

MISSIONARIES

Arrivals

)LEMAN, F. L. From India. c/o Mr. C. E. McNeill, 5145 Morris St., Philadelphia.

)LBEER, M. L. From India. 519 Windsor St., Marion, O.

Departures

Departures to Overseas Fields

)LEMAN, WILLIAM D. To Lutheran Mission, Rajahmundry, East Godavari Dist., Andhra State, India. Mar. 8.

LTON, MAURICE A. To Lutheran Mission, Monrovia, Liberia.

DECEASED

ADELAIDE KERCHNER MACDON-D, widow of the late Rev. J. Enzer Mac-)nald, former pastor of Salem parish, estminster, Md., died March 29 at the e of 55 at University Hospital, Baltimore, lowing a brief illness.

Mrs. MacDonald was a member of Laz-is Church, Lineboro, Md., a teacher in Sunday school and president of the local)men's Missionary Society.

Mrs. MacDonald is survived by one son, nes Malcolm, who will graduate from ttysburg Seminary this month.

The funeral was conducted by Pastor gene W. Young at Lazarus Church and rial was in the adjacent cemetery.

CHARLES MELLICAN WACHTER, re-d Ohio Synod pastor, died April 18 at 88. Retired since 1928, he had made home in Indianapolis, Ind.

Pastor Wachter was born Aug. 16, 1866, Middletown, Md. He was graduated from ttenberg College in 1890, from Hamma inity School in 1892 and was ordained same year at St. George Church, Edin-gh, Indiana, by the Olive Branch Synod. served churches in Indiana, Pennsyl-nia, Illinois and Ohio. His last parish was Malinta, Ohio, from 1925 to 1928.

Pastor Wachter is survived by his wife, former Mary Elizabeth Tonivid of andview, Ind.

Funeral services were held in Indian-olis April 21 by the Rev. John S. Albert Gethsemane Church.

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In conclusion . . . . . .

It was disappointing that United Lutheran synods in the South were so quiet at their conventions this year about race segregation in the schools. Last year there were courageous things said in several synods. Churches ought to be taking the lead in preparing their people for change.

This isn't something that concerns only the South, of course. I understand there are now more Negroes in New York City than in Virginia. They aren't segregated in schools, but the school question is only a part of the problem. In the North as well as in the South, Negroes have a terrific uphill climb toward equal job opportunities. Those who qualify for well-paid employment have difficulty moving out of slums into decent living-quarters.

Negroes are moving up in America, slowly, painfully, but steadily. Their standard of living is rising parallel with the rising national average. But most of them, regardless of individual ability, must still be content with second-rate jobs. It's time to judge them on their individual merits rather than their color.

Instead, Negroes are held within tough limitations. Their low income usually confines them to shabby, overcrowded areas which should have been rebuilt long ago. Living in such places produces a high rate of crime and delinquency. Those who have strength of character and who work hard are eventually in position to move into better neighborhoods.

But in any Northern city, when a Negro family manages to buy a house in a good residential area, real estate agents besiege white families in the neighborhood with offers to sell their houses for them immediately. A stampede begins, although white people who don't move usually find Negroes are good neighbors and keep their properties well repaired.

White church people should tak pleasure in befriending Negroes and hel ing them achieve their goals. But it's se dom that we rise above the average. Ou unwillingness to invite Negroes to ou own churches raises a serious questio regarding our Christian sincerity.

This question will be acute as we g underway with our program of evange ism next year. We're going out to rou up nonchurch people, and bear witne for Christ among them. In many of o parishes we shall find innumerable prc pects around us who are not of our rac We shall be tempted to steer arou them, cross them off our lists.

I doubt if we can expect divine ble ing on our efforts unless we start wi determination to recognize no limitatio on our assignment. If we fail in this, may be fairly accused merely of wishi to build up our churches as private stitutions, not as the household of G

Within the American situation tod the chief test of the vitality of our Ch tian witness seems to me to be whet or not we break down old racial barrie It isn't difficult to get rid of our st prejudices. All we need to do is tak deep breath and go ahead. The exp ence turns out to be much less pain than we expected.

There are many encouraging signs progress in our thinking on this questi Dozens of our congregations have ceived Negro members this past year the first time. But we have a long v to go. We can't count on drifting int solution of such a deep-going problem race relations. This is something w have to work at.

—ELSON RUF

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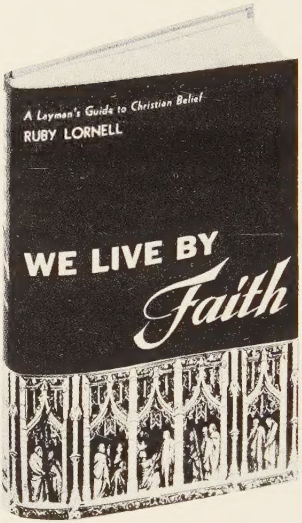

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